

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month—

Modestly, yet confidently, we send out this first issue of BAPTIST LEADER. You will find it larger in every way than its predecessors, and you will see, on even a hasty examination, that it is crammed from cover to cover with articles of timely interest and material of practical usefulness. Read the whole of this issue, then tell us frankly what you think of it. Your criticisms will help us to do better; your commendation will encourage us.

Dr. Poteat's article points out the contribution that Baptists have made to democracy in the past, and the contribution they may make today—if they will! The account of Dr. Johnson's ministry at the Third Baptist Church, St. Louis, shows what can be done wherever there is loyalty to Christ and a will to work. Dr. Lindsay's Easter message makes clear the true and eternal significance of that joyous day. The article, "How to Increase Sunday School Attendance" gives a sensible answer to a question that many pastors, Sunday school superintendents and teachers are asking. It abounds in helpful suggestions. It points the way to larger, better schools.

The treatment of the International Sunday School Lesson, prepared by Howard K. Williams, Bernard C. Clausen, James D. Morrison, and Ulyss S. Mitchell, follows an original pattern certain to prove popular. It gets at the heart of the Scripture material and is rich in teaching suggestions. Five Baptist pastors have contributed stirring "I Believe" statements, each related to one of the Sunday school lessons.

—and Next

Look for the account of another outstanding Baptist church—one unique in many ways. President Gordon Palmer, of the Eastern Baptist Theological Seminary, promises an article dealing with the place of the Bible in the disturbed life of today. There will be more denominational news, more reports of plans which pastors and leaders are using successfully, more methods and materials for Christian education; in short, more of all the good things you have found in this first issue!

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CBBDO

The First Baptist Church of Denver, Colo., Dr. Clarence W. Kemper, pastor, has published a booklet which gives not only the history of the church but also a fascinating account of early days in the city of Denver.

Rev. John J. Oliveira, Portuguese Missionary in Rhode Island, has an unusually loyal following. In proportion to numbers, his congregation has provided the largest number of Judson Fellowships of any church in that state.

Dr. Oscar Warren Henderson, formerly pastor of the Grace Baptist Church, Trenton, N. J., and Vice-Mayor of that city, has become the General Superintendent of the Detroit Baptist Missionary Society. Detroit is to be congratulated, for Dr. Henderson possesses in large measure the executive ability demanded by that important position.

For some years work has been carried on looking toward a new revision of the King James version of the Bible. The work is being directed by the International Council of Religious Education, with Dean Luther A. Weigle of the Divinity School of Yale University as chairman of the committee of American scholars. Correspondence has been entered into with British scholars and publishers to secure their cooperation in this important project. The new translation when completed will replace the present English revision published in 1881-1885 and the present American Standard version published in 1901. In commenting upon the undertaking, Dean Weigle emphasized the fact that the new Revised version would not be a modernization of the English Bible. "It is to embody," he said, "the best results of modern scholarship as to the meaning of the Scriptures . . . and seeks to preserve those qualities which have given to the King James version a supreme place in English literature."

The Swedish Baptist Church of Manchester, N. H., recently celebrated its fiftieth anniversary. More than three hundred were present at the impressive exercises.

Dr. David J. Evans has resigned his professorship at Colgate-Rochester Divinity School to become pastor of the First Baptist Church, Pasadena, Calif. Rev. Stanley Silke, who has been Director of Christian Education for that church, has resigned to accept a similar position with the First Baptist Church, Oakland, Calif., Dr. George M. Derbyshire, pastor.

Congratulations to the Lakewood Baptist Church, Lakewood, Ohio, upon the burning of a \$42,000 mortgage.

The International Missionary Council, as is well known, held its World Conference, December 13 to 30, in Madras, India. The deliberations and the actions of that conference are now being made known through a series of forty or more Post-Madras Conferences in principal centers throughout the United States. All of these meetings, according to reports, are being well attended. Distinguished Christians from many lands are interpreting the findings of the Madras Conference, and by their presence and addresses are helping Christians of all denominations to achieve a new sense of unity in the world task.

Baptists of Denver and vicinity have launched an eight-weeks' "Crusading with Christ" campaign. It began February 19 and will continue until Easter. Each church will conduct its own program of activities, but will cooperate in advertising the special effort. In addition to newspaper advertising, 25,000 folders will be distributed to the homes of the members of the churches.

In 1933 the Baptist churches of Northern California had a total membership of 26,321. The membership has increased year by year and is now 30,531. During this same period, the total missionary giving has increased from \$52,700.82 to \$66,390.62.

President Conant of Harvard has called upon scientists and scholars everywhere to join hands in "a firm resolve to uphold our traditions of individual freedom." This freedom can be assured, he said, "only if civil liberties are guarded and a kindly spirit of tolerance is dominant throughout the land." He declared his conviction that men of science and learning should proclaim today "their belief in those traditions of government which evolved concomitantly with the development of modern science." "We are now living in a period of retrogression," he continued. "Fascism and communism alike appear to me to derive from a view of the state carried over 'from a retarded past.' We who live in a reactionary age must fortify our faith."

Citizens of Massachusetts are waging a determined fight against dog racing and the gambling that accompanies that so-called sport. Several communities recently refused to license new tracks.

Vermont now has its first Larger Parish Organization. It is made up of the churches at Lyndon Center, Sheffield, Wheelock and South Wheelock. Rev. George E. Jacques, for many years pastor in Bolton, Mass., is directing the work in cooperation with Dr. Louis Harnish.

Dr. John W. Elliott, for the past six years the Secretary of the Department of Christian Education of The American Baptist Publication Society, has presented his resignation to become effective May 1. Dr. Elliott will become the president of Alderson-Broadbent College, at Philippi, W. Va. He goes to a college that has succeeded in paying off all its indebtedness and that has received recently the impetus of a considerable gift of property. The college has a real opportunity to grow and serve under Dr. Elliott's inspiring personality and capable leadership.

The General Council of the Presbyterian Church in the U. S. A. recently took a poll of the ministers of that denomination to learn their attitude toward the proposal to extend the Federal Social Security Plan to include ministers and church employees. A similar expression of opinion is now being sought from the ministers of the Northern Baptist Convention. The Convention's Committee on Federal Social Security legislation, of which Romain C. Hassrick, of Philadelphia, is chairman, points out that the recommendation now under consideration raises the issue of church and state since it would give the Federal Government the right to inspect and supervise church finances. Furthermore, by 1940 the social security and unemployment compensation taxes would total six percent of the annual payroll, and this may prove too great a burden on many small churches. Nearly all the Protestant denominations now have pension and relief plans more adequate than that proposed by the Government.

A Temple of Religion, to cost a quarter of a million dollars, is being constructed for the New York World Fair. The greater part of this sum already has been raised and the building is under construction. It will contain \$25,000 organ donated by John F. Haussermann, Jr. Mr. John D. Rockefeller, Jr., and Mr. Edward S. Harkness have made large contributions to this enterprise which is designed to emphasize the place that religion holds in the life of the people of America.

The First Baptist Church, Detroit, of which Dr. Hillyer H. Straton is pastor, dedicated a short time ago its rebuilt and greatly enlarged organ.

Rev. F. T. Littorin, newly elected Director of the Department of Christian Education and Evangelism for the United Baptist Convention of Maine, has undertaken a vigorous program of work, including youth conference, Christian education meetings and evangelistic campaigns.



A HAPPY PASTOR IN A HAPPY CHURCH—DR. C. OSCAR JOHNSON PREACHING TO HIS CONGREGATION IN THE THIRD BAPTIST CHURCH, ST. LOUIS

Photos by Jack January

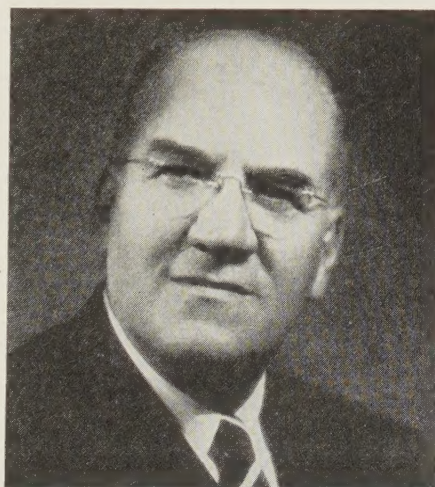
When Christ Is Lifted Up

AN EFFECTIVE TESTIMONY TO JESUS CHRIST IN THE HEART OF A GREAT CITY
AT THE CROSSROADS OF THE NATION

By Arthur C. Kruer

THE year 1929 found the Third Baptist Church without a pastor and confronted by conditions which were anything but reassuring. The much publicized financial nose-dive had caught this great church with a \$20,000 debt, and with the interior of its building much damaged by fire. Furthermore, business and amusement houses were crowding the church on all sides. What was to be done?

As often, counsel was divided. "Sell out and move to the western part of the city," said some. "Build a big church office-building and hold this corner," advised others. Still others urged, "Get a big man and go right on." This last counsel prevailed, but not until after two years of uncertainty. The congregation knew the man they wanted, but that



DR. C. OSCAR JOHNSON, NOW IN THE NINTH YEAR OF HIS PASTORATE AT THIRD CHURCH

man did not feel the call. Nevertheless, insistent pressure was brought to bear by the church, by the St. Louis Chamber of Commerce and other local groups, and by Baptist leaders throughout the country who knew the strategic position of Third Church. Finally, Dr. C. Oscar Johnson came to its pastorate from Tacoma, Washington, whither he had gone from Coal Creek, Tennessee, via Carson-Newman College and the Southern Baptist Theological Seminary.

On the first Sunday of February, 1931, Dr. Johnson took hold and Third Church started to move forward in a vigorous, vital program that honors God and helps humanity. Ever since that morning when the Johnson family—five of them—together with forty-eight others were voted into the church's member-

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THE MIDWEEK PRAYER-MEETING PROVIDES AN HOUR OF CHRISTIAN FELLOWSHIP AND DEVOTIONAL UPLIFT

ship, a steady stream of living souls has poured into the kingdom of God and has been added to the fellowship of Third Church.

A Big Man with a Soul to Match

Forty years ago this big man with a soul to match had gone, astride old Pet, over the hills around Coal Creek to tell people that the Lord had saved him. In St. Louis he found awaiting him an auditorium with a seating capacity of 1,900 and with a big pulpit from which to proclaim the same Good News of the Lord and Saviour Jesus Christ. For the past eight years he has been doing this fearlessly in a metropolitan area half of whose population is claimed by Roman Catholics and less than three percent by Baptists.

Dr. Johnson says: "I just preach the plain, simple Gospel of God's Son, Jesus, who became the Son of man, who lived and worked with the common people, and who spoke their language. He showed people their need of God, then died for their sins. We need him today just as badly as they did; without him, we're hopelessly lost. The anemic essays some preachers think they must deliver to keep up with the times would put our church on the rocks. What we need is to get fixed on the Rock of Ages." Then, laughing in his characteristically jovial manner, he adds: "If we stay close to the Rock of Ages, we won't have to do so much digging around among the ages of the rocks!"

In the course of my interview with Dr. Johnson, he mentioned having just received a letter that had "riled him up." It announced a mass Sunday Evening Forum in a centrally located church,

and featured nationally known speakers. "What gets me," said Dr. Johnson, "is that they want those of us who preach regularly to packed houses to close up and join them. Why don't they try preaching the gospel for a change and see what happens?" He rubbed his head thoughtfully, before adding facetiously: "I'll be glad to send 'em my overflow crowd!"

"The Radio Is Our Best Contact"

Where do they come from? From all over the city and beyond. "The radio is our best contact," explained Dr. Johnson. "A large percent, especially of the evening congregation, is recruited from the radio audience. Once a month we register our congregations, and that's one of the questions on our card. A large number indicate that they came down because they heard us on the air."

In his New Year's Day broadcast, Dr. Johnson registered vigorous protest that, contrary to State law, a bar had been opened and operated on Christmas Day in the City Hall. Most St. Louisans had not known that such a bar existed. All week letters, telegrams, and telephone calls came in expressing approbation of Dr. Johnson's protest. On Thursday when he lunched with his fellow Kiwanians, a number of them mentioned this broadcast. "Did you hear what I had to say?" "Did I?" one man exclaimed; "I got every word of it!"

Some have asked him, "Why don't you preach the gospel and leave these other things alone?" Dr. Johnson thundered his reply over the radio: "If it isn't of concern to me that in the shadow of my church a widow with three children is put out on the sidewalk, with all her

furniture, in the middle of winter, then I don't know what the gospel is!"

These broadcasts are fruitful not so much because Third Church is on the air every Sunday morning as because the church, through the voice of its pastor, sends out something worth listening to. Dr. Johnson does not hesitate to back worthy movements or condemn unworthy ones fearlessly. By the close of every broadcast, you may be sure, the listeners have heard the gospel of the Lord Jesus Christ clearly proclaimed, and have received an invitation, not only to attend Third Church, but to accept Jesus Christ. People come to the church to hear more, to get the inspiration of this pastor and his church.

"I Make No Apology for Being Entertaining"

C. O., as he is affectionately called by those who know and love him best, once wanted a stage career, but God called him louder. He knows that his church is in competition with the theaters on Grand and Washington—theaters that lavish talent, money, and effort to entertain the people of St. Louis; and he says frankly: "I make no apology for being entertaining, myself. There's no reason why the gospel of Jesus should not be entertaining; it's better to entertain people with it than to put them to sleep. I don't want men to park their bodies in my church and then send their minds down to the office or somewhere else." His is a happy service; people both enjoy it and profit by it. Something always is going on. Third Church people do not always know what may come next, but they feel sure that all will head up in that climactic moment when the claims of Jesus Christ are presented and the invitation to make a decision for him is given.

Dr. Johnson's first big task, on coming to Third Church, was to coordinate and concentrate all the available forces. This he did, not so much through a strong central organization, as through warm-hearted, highly personalized fellowship. Old-timers sat up and rubbed their eyes, and some of them shook their heads, when in that sedate and formal atmosphere, and even from the pulpit, this big man began calling leading members and outstanding business men by their given names, and became generally informal. He even made people laugh without apologizing for doing so! Like Spurgeon, Parker, MacNeill of Scotland, and many other great preachers, C. O. has a quick, keen sense of humor. "I used to pray the Lord in all seriousness to take it away," he once confided to friends, "but I just couldn't hold it in. Then I came to realize that it was a gift from God which I could use in reaching people. If I can make people laugh with me, I then can make them think, weep, and do other things with me as well."

Thus the congregations at Third Church are happy groups. They are given every incentive for enjoying their Christian relationship with God and with his people. One of the most unique occasions I ever have witnessed occurs when, in the midst of a church service, Dr. Johnson says: "For the next few minutes I want every one of you to shake the hand of the person on your right, and find out whether he belongs to Third Church or is a stranger here. Then reach out and do the same to someone in front of you or behind you." During those few minutes the congregation becomes a super-beehive; people meet those with whom they would not otherwise stop to speak. Then the service goes on in a finer spirit of fellowship. At the popular midweek service, eagerly attended by three or four hundred, opportunity to introduce visitors always is given. All through the church's program the individual is stressed and given every benefit and encouragement.

Is the gospel proving effective in this difficult situation? The answer is a packed auditorium twice each Sunday, with an overflow crowd down-stairs in a large assembly room equipped with loud-speakers.

A Plan of Church Visitation

"Before I accepted this work," Dr. Johnson stated, "the brethren told me they wouldn't expect me to do door-to-door calling. It was their own proposition that I preach, that I represent them and be their spokesman, wherever I had the invitation and the opportunity. They agreed to take care of the visiting themselves. Of course, I call at the hospitals and on other emergency cases that arise from time to time.

"That work of visitation is being taken care of in fine shape now by my good pal, E. A. Stokes." He was referring to the tall young man from the rolling hills of southwest Missouri, graduate of William Jewell College, who for four years has done commendable work as pastor's assistant. "We have forty-five deacons and forty-five deaconesses now." The big pastor swelled perceptibly! "E. A. has organized these ninety and ten others to have charge of the hundred districts into which we have divided the city. They call on those living in their district and give us the information we need. They're the pastors," he added with pride. Then, with the sincere affection characteristic of him, he concluded: "E. A. is doing a fine piece of work."

This is corroborated by the figures. In 1937, 87 of these volunteer workers reported 1,200 visits; in 1938, with 100 visitors, there were 4,516 calls, and the figures are still far from complete. Out of a membership of 4,808, the church has

direct touch with 3,318 resident members and 499 out-of-town members; and boasts of having the smallest list ever of "members-in-hiding." The lost are being found, the sick ministered to, and the lambs shepherded.

At every service twenty-eight deacons sit in the chancel with the pastor, fourteen on each side. "They gather the offering, and," said Dr. Johnson, "as soon as I give the invitation four of them come forward and stand, two on each side of me. When someone comes forward, one of these four, or, if a woman, a deaconess, sits down and talks with that person. I tell you, it's an impressive sight, having those deacons working with me."

"Then you expect somebody to come forward?"

"At every service; sometimes we have more than a dozen coming from all over the house, up-stairs and down. A man told me that the other Sunday was the first time in the eight years I've been here that he hadn't seen anyone respond to the invitation."¹

The Sunday School Pupils Stay for Church!

The Sunday school situation is gratifying in that the pupils, in large groups, remain for the preaching service. "We believe," Dr. Johnson said, "that the service starts at 9:30 and isn't over till 12. The Sunday school superintendent walks into the chancel with me, stands in the pulpit while the Senior Choir enters in procession; then he offers the first prayer and announces the hymn before the pastor's assistant takes over and offers the Invocation. In that way, there's no break in the whole program."

TWICE EACH SUNDAY THIS CHURCH IS FILLED WITH PEOPLE WHO ARE EAGER FOR A GOSPEL MESSAGE



This movement toward the auditorium is the more remarkable because the pupils come from every available part of the building, and also from the Missouri Theater next door, which has been used for classes during the past twenty years. Six or seven hundred meet there every week. "The only cost to us," Dr. Johnson explained, "is for janitor service in moving chairs."

"I don't teach a class any more," continued Dr. Johnson, "but I attend and get around as much as I can, and I meet and counsel with the teachers regularly. The church elects a Board of Education, of nine members, which has general oversight of the school, the B. Y. P. U., the women's organization, the young people's program—in short, of all the educational and training organizations. This board seeks quietly to iron out difficulties and to keep all the work harmoniously coordinated.

The young people of the congregation are being organized under their newly elected director, Mrs. E. A. ("Billie") Stokes, for a more effective church life. Already there have been two annual Youth Weeks to familiarize them with church duties.

A vital factor in the church's program at the present time is an intensive campaign to raise a sum sufficient to erect a plant adequate to house the growing church school and to take care of other urgent needs in keeping with the unselfish spirit and world-wide mission of this great metropolitan church. In this movement the church is being led by William T. Gillanders of New York, who conducted a previous financial campaign for the congregation. The drive will be held simultaneously with the Taylor Evangelistic Meetings.

¹In a later issue of BAPTIST LEADER, there will appear a somewhat detailed account of the plan followed at Third Church in receiving new members.

RECENTLY I saw three Easter pictures that made a deep impression upon me. Each picture was worthy of study because of its interpretation of this holy season of the year.

The first was a picture of a field of flowers. In the center of the field stood a woman who rejoiced in the beauty surrounding her. To this painting which so successfully portrayed a spring day in the country, the artist had given the name "Easter."

The second picture showed Peter and John running to the garden of Joseph of Arimathea. They had learned of the empty tomb and were making haste to confirm the story that the Lord was alive. This artist had portrayed an event in history without which there would be no Easter.

The third picture was of a young woman in distress. She stood among some shrubbery as though seeking privacy in which to express her grief. Looking at her, the incarnation of sorrow and woe, one recognized that she belongs to this century as well as to the first. She has been oppressed by the problems to which we are exposed. Near her stood the living Christ, come to help her over the rough road. This artist had interpreted Easter in terms of the Eternal Christ who said to his disciples, "Lo, I am with you alway."

In these pictures we have three common interpretations of Easter. Some think of this holy season of the year as only a festival of spring. Others send their thoughts back over the centuries to the day when Jesus awakened from the sleep of death. To them Easter is a day of historical and spiritual significance. They keep the day in memory of the Lord's resurrection. Still others interpret the day in terms of the Christ who continues to live among the children of men. They try to visualize him as the Companion of the Way, as the One who talks with us as he did with Mary of old.

Easter means all of this to me—and more!

I

Summer has its glory, autumn its lingering beauty, and winter its crystal clearness, but our hearts rejoice most in the return of spring. Who does not thrill at the sight of the first robin? the first crocus? and the first daffodil? One can easily understand why the ancients had a festival of spring and expressed to God their gratitude for this season of the year.

At this season I love to walk in the woods and to work in the garden. When I hear the spirit of spring call to the sleeping forces of nature to awaken, and when I see the bulbs burst forth in bloom and the new leaves peep out from the twigs of the trees, I thank God for

his love. He is behind the seasons of the year, and nature is always whispering, "The Lord God Omnipotent reigneth."

When I see the coming of spring in the garden, I remember that there is a spiritual experience analogous to this miracle of nature. There is a springtime for the soul, a time when the ice of selfishness will melt and the sleeping virtues blossom again.

God speaks to us as well as to nature. At his word the flowers awaken and bloom. Shall we refuse to listen to his voice? He loves us infinitely more than flowers, and wants us to open our hearts to the influence of his spirit. Many can look back to years when life was fragrant with the presence of God and when their hearts throbbed with love for their fellow men, but the winter came and they lost what they prized most. Must they spend the rest of their years in the icy arms of winter? No! There can be another springtime. They have only to listen to God's voice, to answer his call. If they will yield their will to God, accept the forgiveness offered them through the crucified Saviour, they will experience a resurrection within their soul. God will bring to life again all the beauty of yesterday which died in the winter of selfishness and sin. "Behold, I make all things new" will become a living reality.

HAIL!

By Samuel Macaulay Lindsay

*Pastor of the Brookline Baptist Church
Brookline, Mass.*

*In this Interpretation of
"the Day Which Saw Our Lord Arise,"
the Reader Is Led to Envision Anew the
Living Christ, Ever Present to Comfort,
Strengthen and Guide*

II

To Christians, Easter is a day of rejoicing. It commemorates the resurrection of their Lord. The story of that resurrection makes the most wonderful narrative in history. Jesus had been arrested, charged with high treason, condemned to death, crucified on Mount Calvary, and then buried in Joseph's tomb. The disciples were broken-hearted. They had believed him to be the Messiah; they had expected the nation to recognize him as the promised King. When they saw him nailed to a cross, instead of seated on a throne, their dreams vanished; they were crushed with disappointment.

Three days later, the disciples, with radiant faces, were announcing that their Master was alive. They had met him, had heard him speak, had touched him; they had accepted his resurrection as the most wonderful miracle of history. They never lost confidence in the integrity of their own experience. Rejoicing in God with exceeding joy, they told their story to all people.

Nearly two thousand years have passed, and that joyous resurrection is still being celebrated. Easter is still a happy milestone in the yearly pilgrimage of the saints. When this holy day comes, millions of Christians crowd the churches in all lands and rejoice in

JOYOUS MORN!



Christ's victory over death. Take that lay out of the calendar and you take the song out of the Christian's heart, all hope away from the human soul.

We rejoice in Christ's triumph over death because it teaches in the most convincing way that death is not an end of life, but only an incident in life. The resurrection of Jesus has confirmed our faith in immortality. Death did not conquer him; death will not conquer us. Because he lives, we, too, shall live. Belief in immortality gives dignity to life and creates nobility of character. It is an uplifting hope to cherish; it provides both inspiration and comfort. When we remember that we are not creatures of a moment, but personalities destined for eternal existence, our attitudes toward life and toward each other are elevated. One cannot hold such a belief without becoming a better person. Some day we shall lay aside our bodies as in summer we lay aside our winter clothing, but we shall continue to live. Like Paul, we can say: "We know that our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

III

Easter tells us that Jesus Christ still lives and can be found by all who need forgiveness and help; that he is still a

living reality in the world of men. Jesus, after his death, appeared to Mary to comfort her heart, to the disciples to remove their fears, to Thomas to dispel his doubts, to Cleopas and his companion to revive their enthusiasm, and to the discouraged fishermen on the lake to give them success. These records of the appearances of Christ have been preserved to teach succeeding generations that the living Christ can do for them what he did for his disciples after he arose from the dead.

When one studies the history of the early church, one perceives that the disciples preached with the confidence that the Lord was working with them. He was the unseen guest at every meal, the silent listener to every conversation, and the daily source of inspiration and strength. Jesus had said: "Go ye therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world." They interpreted his words literally. They obeyed the "Go" and experienced the "Lo"!

This was true also of Paul. The secret of his success lay in his consciousness of the living Christ. Jesus revealed himself to Paul on the Damascus highway, in Corinth, and in Jerusalem. Around those three experiences the spiritual biography of the apostle may be written. On the Damascus highway, Paul awakened to the presence of Christ

and consecrated his will to him. Paul then went from one city to another, telling his experiences and proclaiming the gospel. Some listened and believed, others persecuted him; but he endured, seeing Him who is invisible. In Corinth, Paul became discouraged and was about to leave the city when the Lord revealed himself a second time. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." This experience revived Paul's enthusiasm, and he remained in Corinth until success crowned his labor. Near the end of his life, Paul was arrested in Jerusalem and he was expecting death. In the night of his distress, Jesus appeared again, saying, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Paul recovered his poise; his fears departed. With courage revived, he went forward.

The confidence which the disciples felt and which Paul felt has been perpetuated in the church. The outstanding Christians of the succeeding centuries have been men who were conscious of the living Christ. Augustine, St. Francis of Assisi, Wycliffe, Huss, Savonarola, Luther, Knox, Bunyan, Wesley, Livingstone, and Booth; they knew Christ as Paul did and they lived in daily communion with him.

Christ stands at the side of each one of us and waits for us to discover his nearness. He will be our companion upon the way; he will comfort, strengthen, and guide. We may have the same spiritual experience as did the disciples, as did Paul, as did the great saints of the church.

This mystical truth is the very soul of Christianity. It is the rock upon which the church is built. It is the secret of Christian strength, the source of Christian victory. The Christ of God lives in the world of human experience. He is able to do for us what he did for men during his earthly ministry.

EASTER LILIES

Oh, white lilies, swaying stately,
With your golden incense sweet,
With what message are ye laden?
How this Easter morning greet?

"Symbols we of hope and beauty,
Radiant with glorious joy.
Christ is risen! Christ is risen!
Naught can e'er his reign destroy!"

Oh, the peace the lilies whisper,
Precious gift God gives to me!
Mine too is the resurrection,
Mine is immortality.

—Bertha M. Booth.

I BELIEVE in Conversion

By

GEORGE M. DERBYSHIRE

*Pastor, First Baptist Church
Oakland, Calif.*

I BELIEVE in conversion because man needs to be converted, and because under God in Christ conversion is possible. My conviction concerning conversion is personal; I need conversion myself and I deal constantly with people who need to be converted. I have found, and do now find, a new direction in life through Christ, and I know others who have had similar experiences.

On every hand I see sin, personal disorganization, and selfishness. Life simply cannot be good, harmonious, and social, unless there is a definite "about face" and a movement made in a new direction. In response to the wooing, regenerating Spirit of God, we must commit our lives definitely to a new objective. Such a centering of life in Christ turns one away from sin and selfishness; it organizes the self about "the power that makes for righteousness."

Let me repeat that I believe wholeheartedly in both the necessity and the genuineness of this type of experience. I have witnessed the futility of the life that has not been grounded in Christ. I have seen such persons wrestle in vain for victory over sin, for a sense of purpose and meaning in life, for a consciousness of value in being and of worthwhileness in living. On the other hand, I have seen thrilling triumphs in all these areas of living when people, converted, have started the adventure of growing, deepening discipleship with Christ. They have experienced a blessed release from the dominance of sin, from the sense of futility, from the feeling of worthlessness; and with this release there has come a healthy consciousness of security in the new meaning, purpose, and worthwhileness of living.

These are facts that cannot be explained away, facts that everyone may readily observe in the changed actions and attitudes of men and women who have experienced the new life in Christ. For these reasons I believe profoundly in Christian conversion.

I BELIEVED in the resurrection long before I had a very vital Christian experience.

It seemed to me unreasonable that God should create personality without completing it, as incredible as that farmers should continue to plant wheat that never headed out. As one of my professors at the University of Minnesota once expressed it: "In this life I develop only a fraction of myself, a little bit of teaching ability. I have some talent, possibly, as a musician, a poet, a gardener, and a mechanic; and there

are a thousand other phases of self-expression which might be developed into the completed person, if only I had an eternity in which to perfect myself." The brief span of life on earth prevents self-realization.

Resurrection seemed reasonable, too, on the basis of simple justice. Some of the noblest people in the world know only sorrow and affliction from their earliest years. Wicked people, on the other hand, often get all the breaks. The only way I can believe in a loving, democratic God is to think of him in

I B E

I BELIEVE in Churches

By HAROLD V. JENSEN

Pastor, First Baptist Church, Seattle, Wash.

I BELIEVE in churches because Jesus believed in churches, and showed his regard for the church of his day, the synagogue, by attending it regularly. When he commissioned his disciples to carry on his work, he established the Christian Church, built, as he said, upon the "rock" of Peter's recognition of him as the Christ, the Son of the Living God. Convinced as I am that Jesus is right, I must believe in churches.

I believe in churches because of what they have done for me. In them I have made my most intimate friends. In them again and again I have been brought into communion with God. In them I have been urged repeatedly to higher living. In them I have had fellowship with friends committed to the same faith. Without these friends, my light at times would have burned very low, if indeed it had not gone out.

I believe in churches because of what they have done for society. With all

their weaknesses and faults, which I know so well, churches still remain the chief source of moral uplift and spiritual inspiration in any community. Practically all the great social reforms have had their birth in the churches and have received their chief support from the churches.

I not only believe in churches, but I believe also in The Church—the Christian Church—the fellowship of all those who honestly seek to serve God as he is revealed in Jesus Christ. The issue today is not between churches, but between The Church and Paganism. The forces of evil which threaten civilization are so powerful that the united efforts of all Christendom are needed to meet their challenge. Christ prayed for the churches "that they all may be one." We must help to answer that prayer by making the church to which we belong a more effective member of The Church, which is the body of Christ in the world.

Baptist Leader

Resurrection

By EDWIN T. DAHLBERG

Pastor, First Baptist Church, Syracuse, N. Y.

terms of an eternity that will correct and equalize all the wrongs of earth.

But my primary reason for believing in the resurrection is that I cannot explain the Christian joy and power in my heart on the basis of a dead carpenter in a Jerusalem tomb. Only a Living Christ can account for my Christian experience. That Christ is a living, personal Companion of my life, I believe to be a justifiable faith both on the historical grounds of the New Testament, and on the spiritual grounds of the testimony in my own soul. When the risen

Christ disclosed his personal identity to the disciples, and said, "It is I myself," I believe he was only saying what we each shall be able to say to our loved ones in the hereafter. Let no one speak to me of Christian resurrection as being only a vague survival of influence, or a dissolving of my consciousness back into the universal sea of Being. Resurrection in Christ rather will be a continuance of memory, identity, recognition, and individual personality in a life suited to the glory of a kingdom that was won by so great a price as the cross.

BELIEVE!

I BELIEVE in

Consecrated Leadership

By DANIEL A. POLING

Pastor, Grace Baptist Temple, Philadelphia, Pa.

PERSONALITIES, rather than programs, challenge and convince the minds and hearts of men. Throughout the world today men and women, and particularly young people, are marching at the call of great personalities. "Hitler calls!" flames from striking posters all over the German countryside, and Germans respond. But there is another who calls! Jesus Christ says, "Follow me," and in the heart of that profoundly simple invitation one may find the whole genius of the gospel.

I believe in consecrated leadership because I believe in him who said, "Follow me." He is preeminent in consecrated leadership. To follow him means to

achieve something of his quality and a measure at least of the authority of his leadership.

I believe in consecrated leadership because only a consecrated leadership can capture from the dictators the lives and the loyalties of men and women and insure peace throughout the world.

I believe in consecrated leadership because it will reveal Jesus Christ and make him known as the world's only sufficient Saviour. He alone has the formula of regeneration and of peace for our time. When he is known, he is seen to have an attractiveness that transcends that of all other leaders. A consecrated leadership will bring men to Christ.

I BELIEVE

in

Extending the Kingdom

By

GEORGE ARTHUR CLARKE

*Pastor, First Baptist Church
Malden, Mass.*

THE crusading character of Christianity is not a matter of choice; it is of the very nature of Christianity itself.

If we know that in Jesus Christ we have the fullest truth about the one good God, and that a nation's life rises no higher than the people's thought of God; if we hold to the truth about human personality that we are more than walking chemical compounds, that we are indeed living spirits with god-like capacities; if we see in Jesus Christ the world's greatest light, man's best friend and only Redeemer and Lord, in whose way there is life abundant for all; if we discern in his gospel of grace that outreach of the heart of God toward all men, together with God's desire and power to make all things good and all people free; and if we appreciate the fact that this attainment turns on the will of men to listen to Christ, and to determine for themselves all that Jesus Christ shall mean to them—then the crusade demands our highest devotion, for it rises out of the nature of our faith.

Moreover, the condition of our present world calls loudly for this crusade. Still is heard the voice, "Come over and help us." We must now grandly advance or miserably fail. William Penn said to his neighbors that they would serve either God or tyrants. That is precisely the choice before our distracted world. Vital religion lies at the basis of democracy. People who neglect God will become slaves to tyrants.

The crusading Christian will not think of geographic areas only, but also of all the areas of human life: home, education, sport, business, newspapers, race relations, domestic and international politics; for into all these realms the crusading Christian will go with his message of the living Lord. In that direction lies man's only hope of fulfilling his place in God's plan.

I believe in extending the kingdom, because along that way I see light, hope, progress, righteousness, justice, peace, and human satisfaction. On to the Commonwealth of God!

These Five Statements Will Enrich Your April Teaching

SOME HISTORIC BAPTIST PRINCIPLES VITAL
TO CHRISTIANITY ARE BEING CHALLENGED.
WILL BAPTISTS OF THIS DAY CHAMPION
THESE PRINCIPLES THAT OUR FOREFATHERS
DEFENDED?



WILL BAPTISTS SPEAK OUT?

By Gordon Poteat

SOME vital principles which are the essential convictions of the people called Baptists desperately need to be reasserted in the present hour.

Unfortunately, when Baptists undertake the public affirmation of these principles, they find that they are heavily handicapped by the name they bear. The name "Baptist," which derives from the nickname "Anabaptist" (Rebaptizer), suggests to non-Baptists that the chief tenet of this Christian group is an insistence upon a certain *form* of the ecclesiastical initiatory rite. It is supposed that Baptists are primarily sticklers for a certain ceremonial form; and that they rise or fall by a literal, formalistic loyalty to immersion. That this impression is wide-spread is indicated by a quotation from the writings of the Scotch theologian, W. M. Clow. In his book entitled *The Church and the Sacraments*, Dr. Clow writes: "It is somewhat strange that Baptists who have played so great a part in the achievement of civil and religious liberty, should be so held in the bond of ceremonial obligation."

There is nothing particularly distinctive; however, in the practice of immersion. Many religious bodies, besides

the Baptists, practise immersion; included among them are the Greek Catholic Church and the Mormon Church. Moreover, historically, the Baptists in their beginnings did not consistently practise immersion. Their original conviction, which gave rise eventually to their existence as a denomination, was that each individual had an inalienable right to his own religious belief. They protested against infant baptism at the hands of a State church, or any church, since it was a violation of the right of the child upon reaching the age of discretion to decide for himself whether or not he would be a Christian. In other words, the early Baptists were primarily protagonists of *Soul Freedom*. This Soul Freedom, however, was not mere personal license; for it was balanced by a correlative conviction, namely, the *Supreme Sovereignty of Christ*.

Though the common misunderstanding as to the faith of Baptists is due in part to the name we bear, it may also be due in a measure to ourselves. All religion has a tendency to formalism, and this tendency must be fought against continually. One gathers the impression in Baptist circles that there are some Baptists, at least, who take their name very literally, and who are more ready to pro-

test against any weakening of the practice of immersion than they are to protest against any violation of Soul Freedom. Apparently they make the test of obedience to the Sovereignty of Christ to be the keeping of certain traditional Baptist forms rather than the Pauline test given in Romans 8:9—the possession of the spirit of Christ.

We Baptists, in this hour of peril, need to remind ourselves of the essential principles and convictions on which we stand. A restudy during this coming year of Dr. E. Y. Mullins' *Axioms of Religion*, of Dr. Henry C. Vedder's *A Short History of the Baptists*, and of Dr. W. J. McGlothlin's *Baptist Confessions of Faith*, would be of inestimable value to any church.

Baptists who are losing their devotion to their original faith in the spiritual competency of the individual, and who, because of their loss of faith in the regenerated individual, are setting up bounds and safeguards in the form of required statements of belief, would then be reminded by Dr. Mullins that:

"Baptists relate the individual to Christ in a free and spiritual way. The teaching concerning Christ is not a dogma imposed by authority. It is not a subscription to a creed. We accept the

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deity of Christ along with his humanity, not by authority, but by discovery. . . Baptists accept the authority of the Scriptures in the same free way . . . there is not and never has been any authoritative declaration or formula promulgated by Baptists as to the inspiration and authority of the Scriptures. . . The Bible is for them a spiritual authority . . . in which the self-authenticating power of the Bible is felt. It is also a free intellectual process in which reason is illumined by faith. . . No central authority speaks for the Baptists . . . in the matter of creeds or confessions of faith. . . The true Baptist asks for no artificial props for faith. . . Baptists believe in absolute religious liberty for all men everywhere . . . Theirs is the antithesis to the Roman Catholic system at most points and yet, Baptists stand for the rights of the Roman Catholics in their religious life. Equal freedom for all religious beliefs and equal protection for all is the Baptist ideal. . . Baptists have no ecclesiastical courts to try heretics. . . They stand for a free church in a free state."

These principles, so clearly stated by Dr. Mullins, may be easily forgotten, even by Baptists. If we are to commend them to the world, we must be clear in our understanding of their significance and unequivocal in our devotion to them.

Today, on a world-wide scale, the two ultimate principles of Soul Freedom and the Supreme Sovereignty of Christ are violently contradicted. Men are being persuaded or compelled to give up all claims to personal choice as to their final loyalty; they are being told to submit blindly to human leaders. Christ's Way is openly repudiated. All Christendom is under attack. In a time like this, to make "sectarianism" or "denominational loyalty" the rallying ground for resistance to the onslaught might imply disloyalty to the greater cause.

Fortunately, the earnest advocacy of these two great Christian principles by Baptists, from the early part of the seventeenth century until the present, has profoundly influenced the thinking of all Christian groups. Roger Williams wrote in Rhode Island a page of history which makes it unthinkable that Congregationalists would ever essay to set up another such church-state as the Puritans established in Massachusetts, or that Episcopalians would ever try to reproduce the State Church of England within the bounds of the United States. Baptists were largely responsible for securing in the Constitution of the United States the provision which guarantees religious liberty, a provision in which all Christians today rejoice. That we no longer can claim a monopoly of these convictions is cause for gratitude rather than regret.

Baptists must realize that principles are more important than labels, and that

in the struggle to make the truth prevail it does not matter very much who gets the credit. We are not called to fight for the sake of the Baptist denomination, but for the cause of Christ. "Whosoever will lose his life for my sake shall find it," said Jesus. This principle which our Lord enunciated may be applied to denominations as well as to individuals. We as a denomination must stand shoulder to shoulder with our fellow Christians if we would successfully withstand the powerful forces of evil arrayed against Christ's cause today.

Because of their traditions and history, Baptists are in a position to take the vanguard in the defence of democracy. Totalitarian enthusiasts challenge democracy on the ground that it is an inefficient mode of life and government; they deny the competency of the individual to share in his own government. Baptists have experience behind them when they meet this challenge. There were few who believed in democratic church government when the Baptists began their experiment, and there were many who prophesied that the tiny movement would fail. Who could have foreseen its growth to world-wide proportions? Nevertheless, this spiritual democracy has prevailed beyond all expectation.

In their defense of democracy, however, Baptists do not stand on secular grounds. Experience has taught them that democracy in the State, as well as in the Church, can succeed only when it rests upon spiritual supports. A secularized, materialistic democracy is impossible. Baptists also know what some other groups of Christians, who recognize the need for a spiritual foundation for government, do not seem to realize; namely,

DR. GORDON POTEAT

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that this spiritual undergirding must be the product of Soul Freedom. There must be a voluntary support of government, not a religious requirement imposed by government. Strange as it may sound to some ears, democracy involves evangelism and missions; it cannot live without them. That is to say, the spiritual and moral supports which are

essential to organized social life, the integrity of character which is required in governors and governed, the sense of community responsibility on the part of all the citizens, which is the only genuine alternative to dictatorship—all these must be provided through the persuasion of the people to accept voluntarily their obligation to God and to their neighbor. The gospel must be preached to all men everywhere if there is to be established a community life in which mutual responsibility, rather than subservience to an imposed authority, controls human conduct.

Baptist associations and conventions are not hierarchical bodies, but voluntary groups united in the purpose of promoting evangelism and missions. These two functions, broadly defined, constitute our abiding obligation. We glory in Carey and Judson, the pioneers of world missions. The numerical growth of the denomination, a growth in which we take pride, has been the result primarily of evangelism among the rank and file of the people. But too many Baptist hearts have grown cold and unconcerned regarding these matters. There even have been those who, because of the threats of totalitarian Japan, have suggested closing our missionary work in the Far East. But is this the time for retreat? We need to think of evangelism and of missions in a new setting; we need to see them as the only means of maintaining true freedom in the face of its denial by dictatorships, as the only means of building a world-wide community of brothers in the face of the many violent assertions of race and nationalism.

We are engaged in a great and mighty enterprise, not in the small business of enhancing our own denominational prestige. We shall be winning men for a better reason than increasing our statistical report in comparison with Methodists, Presbyterians, and other Christian bodies. Together with them we shall be occupied in prayer and labor that God's rule may be established on earth.

It is the wonder of many members of other churches having elaborate written standards and an ingenious system of checks and devices to prevent and punish heresy that a denomination (the Baptists) without a creed, without a government, with no central authority or other human device for preserving unity, with each local organization a law unto itself and responsible to none save Christ—that such a rope of sand should hold together at all, much less sustain a strain that strongest bodies have borne none too well. But one cause can be plausibly assigned . . . their fundamental principle, the word of God the only rule of faith and practice. —H. C. Vedder.

How to INCREASE Sunday School Attendance

By EDWARD A. ESTAVER

*Director of Religious Education and Young People's Work
for the Massachusetts Baptist Convention, in cooperation with
The American Baptist Publication Society*

YOU can increase your Sunday school attendance, whoever you are, wherever you live!

A certain insurance executive of the city of New York has made it his practice to take those of his agents who have become discouraged to the top floor of a skyscraper. He then says to them:

"Look! There are 8,000,000 people out there. Only a small fraction of them have insurance, and a much smaller fraction of them have enough insurance. Go sell it to them."

Under that inspiring leadership, his agents have done it.

Now will you, for just a moment, go in imagination to the top of some high mountain. Behold the cities, the towns, the villages, and the farm houses of America; see the 75,000,000 men, women, and children of our land who never go to church or Sunday school, and the millions more who attend irregularly. Some of them are in your city, your village, your parish. As you love Christ, go and bring them to his church!

This article will suggest a few methods of increasing your Sunday school attendance, but what is needed most is not a new method; it is a shepherd heart that yearns over lost sheep. Without it we cannot succeed; with it we cannot fail.

IF YOUR SCHOOL IS HAVING ANY DIFFICULTY WITH ATTENDANCE, FIND THE CAUSE.

Causes vary in different churches and communities. To suggest cures without diagnosis is quackery. Therefore, study your situation, then from among the following suggestions choose those which will meet your particular need.

Suggestion No. 1: Improve the Equipment

Before preparing this article, the writer asked a number of Sunday school workers to offer practical suggestions for increasing the attendance. One of the first things a successful teacher of girls wrote was: "Have a sunny, airy, attractive classroom."

At a conference recently a teacher told how she had transformed a kitchen into a cheerful nursery-room by means of screens, pictures, curtains, and other inexpensive things. By so doing she increased the attendance from three to ten.

That is an increase of 333 percent! We cannot guarantee such results every time, but we do say that there is pulling power in an attractive department or classroom.

A CAREFUL STUDY OF YOUR EQUIPMENT MAY REVEAL MANY PLACES WHERE IMPROVEMENT MIGHT BE MADE.

This is a rather easy point at which to begin.

Suggestion No. 2: Build Up the Nursery Roll

An article in *Adult Leader* for November, 1938, told how an inexperienced woman who never before had held a baby in her arms built up the nursery roll (formerly called cradle roll) by visiting parents with no church affiliation and enrolling their babies. Of course, it was not quite so simple as that. She took to the mothers practical leaflets and booklets secured free from the government, from life-insurance companies, from baby food concerns, from universities, and from her denomination's Department of Christian Education. She judiciously distributed these on her visits. Nor was that all. She conducted mothers' parties, baby style shows, special services on Children's Day, Mother's Day, and similar occasions. The nursery roll increased; so did the Sunday school attendance of the parents, who by now had become interested. With this enlarged roll, the visitor found it increasingly difficult to reach all the mothers by personal visits, so she started a Baby Newspaper, printed by mimeograph, and "edited" (so to speak) by the eighteen-months-old son of the local printer! Other babies contributed articles telling mothers good books to read, and giving other helpful information. The result? "As the nursery roll grew, the Sunday school and the church grew with it."

MOTHERS WHO HAD NOT ATTENDED CHURCH BECAME INTERESTED MEMBERS; AND FOLLOWING THEM, CAME THE FATHERS.

This was done in a small town and the surrounding rural community. It could have happened anywhere.

Suggestion No. 3: Strengthen the Adult Department

It has been said that the best way to keep children and youth in the church

is to build a wall of men and women around them; so, strengthen the adult department.

Too long have we heard that stupid remark: "You can't do anything with the adults. They're so set in their ways." Jesus thought otherwise. He started the Christian movement with a group of young adults. He began with them on the level of their own interests and led them up to the higher levels of the kingdom of God. So must we. He did not lecture them; he lived with them. And so must we. His "program" appealed to them because it was vital, because it brought the love and goodness of the living God right down to the real needs of men. Our "program" must do the same.

THE MODERN CURRICULUM OF ADULT RELIGIOUS EDUCATION IS ONE OF THE MOST ENCOURAGING SIGNS ON THE CHURCH HORIZON TODAY, BECAUSE IT APPEALS TO ADULTS ON THE BASIS OF THEIR ACTUAL NEEDS AND INTERESTS.

If that curriculum is used intelligently and with a burning zeal to make Jesus Christ and his Kingdom known to the men and women of your town, it will bring the adults in gratifying numbers to your Sunday school.

Speaking more concretely, we recommend the establishment of "Schools for Christian Living"; we urge the use of the new "Learning for Life" elective courses for adults, together with the starting of parents' classes, mothers' clubs, and parent-teacher associations, in all our churches. Some of these groups will need to meet on week-days or in the evenings.

Let your chief concern be the needs of the men and the women round about you, not the building up of the Alpha Class or the Omega Class. The failure to observe the law of Christ—"whosoever will save his life shall lose it"—has caused the disintegration of many an adult Bible class. On the other hand, the converse of this law—"whosoever will lose his life for my sake shall find it"—is equally true. When we think more of service than of self, the school as a whole is built up, and the life of the entire community is vastly enriched as a result. The law of Christ always works.

Get the adults and usually you get the whole family. What an increase in attendance that would make!

Suggestion No. 4: Reach the Parents

Though the preceding paragraphs have been concerned with parents, we must go farther.

EVERY FATHER AND MOTHER WHO HAS A SON OR A DAUGHTER IN THE SUNDAY SCHOOL SHOULD BE CONSIDERED A COOPERATING MEMBER OF THE SUNDAY SCHOOL STAFF.

As such, their wishes concerning the entire curriculum of the school should be carefully and constantly considered. Our weakness heretofore has been due to the fact that we have planned our Christian education programs and then asked the parents (sometimes) to cooperate in them. That is not cooperation, but what someone has called "subtle coercion."

Let us take the parents into our confidence, and, what is more important, get them to take us into their confidence. If you mimeograph or print your curriculum and plans for the year, send each family a copy. Hold parent-teacher meetings for the entire school or by departments. Make sure each year that the parents know the names of the children's teachers and the names of the principals of the departments.

Get the teachers into the homes. A survey of 350 churches, based on four years' reports collected by the writer, revealed that less than half the teachers ever called in the homes! A visit to a home by a teacher is quite as important as a visit by the pastor.

One school made an every-pupil visitation. It was conducted during one week and was as carefully planned in advance as an every-member canvass, with the result that the next Sunday that school had the largest attendance on record. The attendance surpassed even their best Rally Day high mark! It was all done quietly, and with no campaign or contest spirit; yet it brought results—in many cases, permanent re-
sults.

The greatest gift of the Christian church to society is the Christian home. Slightly altering a remark of Dr. E. Stanley Jones, we may say: "Unless religion can be at home in the home, no amount of religion in the church or Sunday school can save us." We must get the parents. If they will not come to us, we must go to them.

Suggestion No. 5: Help the Teachers to Teach

Here we come to the heart of the matter. We wish we knew what percentage of the irregular pupil attendance is caused by the teachers' irregular attendance. We fear it would make a startling and very sad figure. Even tardiness on the part of a teacher displays a lack of proper appreciation of the im-

portance of the task undertaken. As for appearing before a class with an unprepared, or only half-prepared lesson—does it not shout to the pupils, "Christianity is not worth my time and effort"? On the other hand, when the teachers attend regularly, are on time, and have well-prepared lessons, the pupils not only attend more regularly but they bring others with them.

Every Sunday that a pupil is absent, the teacher should get in touch with him by post-card, letter, telephone, or personal visit. We mean just that—every Sunday! How else can the teacher interpret the parable of the Lost Coin? or the Lost Sheep?

EVERY ABSENCE IS A TEACHER'S OPPORTUNITY TO SHOW HIS LOVE FOR HIS PUPILS.

Few pupils can resist such a patient, persistent love. But it must be done out of love, not out of pride in a class record. We guarantee that if this kind of visiting is done there is not a Sunday school in the United States but will be increased in attendance.

Here enters the importance of trained leadership. We confess that we become a little bored at the hypothetical choice now and again offered us between a *trained* teacher and a *consecrated* teacher. Why should not the teacher be trained as well as consecrated? In most cases, the trained teacher is the most consecrated; he is the most loyal, the most regular, and the most effective teacher, and therefore the best asset the school has for increasing and maintaining a high average attendance.

Leadership education is "Sunday school life insurance." It is the best investment a church can make. The dividends increase with every passing year.

Some Miscellaneous Suggestions

A score of other methods by which Sunday schools have increased their attendance are in common use. *Public recognition* is frequently used successfully. When deserving, the names of individuals or of classes are printed in the church calendar or posted on the bulletin-board. Class, department, and school records may be vividly pictured by means of charts and graphs. Pins for regular attendance are in common use, though in the writer's last pastorate we found them too expensive, and decided that the money could be used to better advantage in improving our program. Having watched contests of various kinds for a number of years, we cannot say that they are a satisfactory means of bringing a lasting increase in attendance.

Social activities are not only a legitimate, but an indispensable, part of the program for increasing the attendance. Father-Son and Mother-Daughter ban-

quets, Mothers' Club teas, department or class parties and picnics, hikes, mountain-climbs, skiing or skating parties, and old-fashioned church socials with some new games—who of us does not look back on some of these times as among the happiest we ever had? All ages are hungry for happy, human fellowship, and such affairs attract them to the one institution in the town where usually they can find it at its best—the Christian church.

Advertise. Reports of Sunday school activities should be given regularly to the local newspaper. The church calendar, the bulletin-board, and special mimeographed letters and announcements, should all be used to keep the school before the community. Many hotels will post notices for their guests to read. The Y. M. C. A. and the Y. W. C. A. will do the same. Rotary, Kiwanis, and Lions Clubs frequently will help to promote the cause, especially if the attendance campaign is city-wide and undertaken by all the churches.

Search for New Methods. Our last suggestion is that the reader and his co-workers be on the lookout constantly for other practical ways of increasing attendance. These abound in magazine articles, books, and pamphlets on Christian education. This search for new methods may well become an interesting and fruitful project for the entire Sunday school staff under the direction of the school's executive committee or the church's committee on Christian education. Such an undertaking can restore to the Sunday school some of its former missionary passion for reaching the unreached in the name of Christ, the Good Shepherd.

Hints to the Superintendent

1. Take time to prepare.
2. Make your Sunday school work a *business* and not an incident.
3. Keep a notebook, in which you register new plans and suggestions.
4. Hold a Workers' Council regularly. Remember that this meeting should take care of the problems and questions of the workers and do not fill it with an assortment of unnecessary items.
5. Keep complete records of things you will need to know.
6. Remember you are training citizens for this world as well as for the world to come.
7. Listen eagerly for suggestions and criticisms; adopt new plans—adapt others.
8. Advertise regularly special days and coming events that will help to build up the life of the school.
9. Remember that the great objective is to cultivate Christian character and not to entertain. Be sure that all of the teaching, the worship and the activities bear on that objective.

A Church at Work

THE BAPTIST LEADER feels sure that you have found both pleasure and profit in the article about the Third Baptist Church of St. Louis. It is indeed an intriguing story of a very human pastor, a great band of loyal workers, and a responsive multitude from every walk of life—doing Kingdom Service that inspires and helps thousands.

If it is asked, What is the secret of the Third Church? it may be answered that the big heart of the pastor is the door to that secret. Oscar Johnson's sympathetic interest in people gives him a head-start. His flashing smile and warm hand-clasp convince one that his heart beats kindly for humanity. Then this pastor has a message. He believes his message. He believes in his Master. He voices no doubt. He preaches Christ, "the conquering remedy" for sin and sorrow. His message is warm with a love that no listener can doubt.

But that is not the whole of the secret. No pastor can build up a great and faithful congregation without loyal helpers. Dr. Johnson has learned the value of such help. He knows how to draw worthy men and women in and then send them out in Christ's service. The second part of the Third Church's secret is—the pastor knows how to "send" others.

And, finally, both the pastor and his loyal helpers believe that there is "no substitute for work" if a church fulfils its mission in a modern city.

Albert Einstein Speaks

When this eminent scientist looked for some person in Germany to defend freedom of thought and life, he found not one among the intellectuals who dared to voice personal convictions. It was then he discovered the church. "I never had any special interest in the church before," he is reported as saying, "but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

It should have been *relatively* simple for this gentleman of *relativity* fame to have discovered long ago that Baptists always have been fearless defenders of freedom—even up to the *fourth dimension*!

To Our Baptist Pastors

We of the Publication Society staff take pleasure in presenting to you and our denomination this new journal of Baptist leadership.

In it, as in all our literature, we

shall strive to present Christ as Lord and Master, our one Hope, and the only sufficient Saviour.

If there was ever a time when Baptists could say, "We were born for such a time as this," it is now. In a world in which "soul liberty" is being sold out and scrapped in exchange for a promised material gain of temporary economic security and national "will-to-power," let the Baptist Voice be heard with no uncertain note. Thomas Jefferson, in his "Notes on Virginia," wrote: "By the intolerable sufferings and indefatigable labors of the Baptists they have cherished and diffused their own love of religious liberty throughout the whole colony." Are Baptists of today their fathers' children?

Pertinent to this question, articles such as that of Dr. Poteat in this issue will appear frequently.

This journal will strive to help you and your leaders not only in your present tasks, but also in planning and working for the spiritual revival that must come in America or we are undone! "Happy is that people, whose God is the Lord."



DEACON EZRA CHUCKLES

"The tallest man isn't always the strongest,
Nor the BEST sermon always the longest!"

Russell Herman Conwell

His success was in three things—faith, love and service. He believed with all his mind, he loved with all his heart, he served with all his life. Kinglier than kings, he stooped to lift a little child. In the humility of greatness he founded hospitals and colleges. Until he died, he went about doing good. This pulpit was his throne.—*The Baptist Temple calendar, Philadelphia.*

WHY are bad weather and Christians such bitter enemies, and why does bad weather always win?—*Bulletin, Ardmore Baptist Church, Ardmore, Pennsylvania.*

"HER hands never lose their touch on the cross," is a beautiful tribute paid to the wife of Pastor Niemöller.

Young Man Not Wanted

The Wynnebrook Avenue Church installed a new pastor. He was young, vigorous, very collegiate. He went hatless on his pastoral calls. The town took note of him, for the most part approvingly. His church people advertised him well.

"He's just wonderful," they said. "So young, you know. So active! All the young people will attend our church, now."

After a time these optimistic forecasts reached ears over at the First Church. One or two elderly officers suddenly became uneasy. They looked, appraisingly, at their own faithful pastor, Dr. Hunter. They saw that he was no longer young. Through many years of patient, loving shepherding the membership had grown in numbers, in community service, in good works. The young people—a splendid band of them—were active, devoted and beautiful in their endeavors to serve the church and the kingdom.

Then a quiet movement got afoot in the church. There was a bit of irony in the way it started, for a very elderly gentleman initiated it. He began saying softly, then more boldly, "Our church needs a young, active pastor. . . Our young people need the vigorous leadership of a young man."

Other members repeated this. Before long it led to a chorus of whispers among the older people.

It seemed that the young people were the last to hear of the movement to get them (for their sakes) a young pastor, to replace their grand old leader. Suddenly there came a vocal and concerted protest from these young people. It was a revelation. It startled the church; it amazed the older people; it astonished the pastor. But it was a sweet and smiling yet firm and pointed protest. In substance, it said:

"You, our fathers and mothers, have educated us, sent us to college, taught us to think for ourselves. You brought us up in the church, gave us a part in its work and a voice in its administration. We like that.

"Now you suggest that we do not know what is good for us; that we are not wise enough to have a voice in choosing our leader; that others should think and decide for us. We do not like that!

"In short, our present pastor is the best in all the world for us. He is young in mind, in heart and in leadership. With all our hearts we thank God for him."

So the oldsters of that good church looked uncertainly at the youngsters and wondered just when these "children" had learned to THINK and SPEAK for themselves.

Children's Leader

Easter in the Children's Division

By NAN F. HEFLIN

EASTER is the great festival day of the Christian church. More and more it is becoming the high point of the church year. To some, Easter is a season of spiritual growth and rededication of life. For others, church attendance on Easter Sunday has become almost a superstition. Churches are crowded. Confusion and excitement obtain.

Where do the children enter this picture? What is the significance of Easter to them? To boys and girls, Easter means exactly what we adults make it.

In many homes, Easter, like Christmas, is commercialized. It suggests primarily new clothes, Easter baskets and egg hunts. The material overshadows the spiritual. The Easter rabbit supplants the risen Christ.

If we want to keep Easter a religious festival, if we want it to bring to the children a spiritual experience, we need to plan for our departments a joyous season of worshipful activity. For Easter in the children's division is not confined to Easter Sunday. It is a preparatory period of happy anticipation culminating in Easter Day.

Leaders must think through carefully the possible meaning of Easter to their groups. Boys and girls with their limited experience do not often profit by a message helpful to adults.

Development of a resurrection faith is gradual. Our work is to cultivate the soil, to sow the seed, to nurture the young growth. The flower of faith must never be handled rudely, nor the fruit prematurely forced.

For all children's departments the keynote to our approach may be "joy." Jesus himself set the mood for Easter when he said, "If ye love me, ye would have rejoiced because I go to the Father." Joy in new life is the heart of the Easter message for children—new life in spring, new life in Jesus.

Carefully planned activities and well-chosen materials insure a spiritual experience of Easter for every child, and will do much toward preventing the Easter bunny and the Easter bonnet from crowding out the religious message.

The spring and Easter season is the best time of the year to help children to grow in consciousness of God. As they are brought into contact with the puls-

ing life around them, God is interpreted as the source of this new life. Thus, the concept of God's love and care develops. If children are wisely guided, they respond with love and gratitude. These emotions result in an urge to share this happiness. Easter then becomes a time of joyous service.

First-hand experiences with the beauties of God's world are most helpful activities. The following may be used with any age level: taking nature walks



Century Photos, Inc.

to observe signs of spring; arranging a springtime table of asleep and awake things, such as seeds, bulbs, buds, cocoons, and the like; planting grass, clover, and flax-seed in egg-shells, paper-cups, or wet sponge; sprouting root vegetables in water; germinating beans and peas under glass with damp blotting-paper.

If we stop here, we are on little higher plane than the pagan world, which celebrated the return of spring long before the Christians observed Easter. To have religious value, nature contacts must be interpreted and enriched by brief moments of informal worship. An appropriate verse, poem, or song is introduced. This connects the activity with God and his plans.

Children should see more in Easter than evidences of God's love and care. We must not leave Christ out of Easter, for he is its central figure.

In class study periods and department worship services, stories, Scripture, songs, and pictures will tie up the new life in nature with the new life which Jesus came to bring.

Younger departments will major in the favorite stories of the Friend of children. Two episodes, Jesus loving the children and the children showing their love for him, will be used to stir emotions of love and admiration for Jesus.

Jesus' teaching about the flowers, grass, and birds may be woven into a story showing his appreciation of the springtime. Such a story would emphasize the skill of Jesus as a Teacher, who drew lessons of God's love and care from the beauty all around him.

Children may select and arrange upon the screen or rail pictures of Jesus showing his love for others and of people showing their love for him. This informal recall of Jesus' life should arouse love and a desire to share this new enthusiasm in loving service. Primary children should connect the return of Jesus to his rejoicing friends that first Easter Sunday with the awakening life of spring.

In the junior department, triumph and joy should be the dominant notes. The dark events of Passion week should be postponed until the children are old enough to understand. Only the bright, positive elements—such as Jesus' courage, determination and forgiveness—should be emphasized. These are the enduring qualities of life as Jesus lived it.

Juniors might make a different approach to Jesus' life. Lantern-slides are effective and helpful. Questions, such as "Why do we have Easter?" "How did Palm Sunday begin?" might be investigated and reported. Stories of the first Easter should be read directly from the Bible. Juniors may make their own concordance of the resurrection story, comparing and contrasting the accounts in the Four Gospels.

The resurrection faith should be for all of us a living, growing thing. Especially is this desirable for children. The Easter message for boys and girls should be cumulative. Each year's experience should leave a deposit of faith resting upon the spiritual foundation of preceding years.

Children stirred by the resurgent life of spring and moved by the beauty and power of the Matchless Life must be allowed to express these emotions.

Play and song are two childlike forms of expression. Children enjoy spring music, such as Mendelssohn's "Spring Song," and "In the Forest," by Staub, played on a piano or a victrola. They like to tell what the music says or show it by rhythmic motions and pantomime. Singing games about planting and farming are useful for relaxation.

Making up a simple play about new life in spring stimulates the constructive imagination. Children impersonate seeds, flowers, sun, wind and rain.

Singing spring and Easter songs is one of the great joys of this season for children. Beginners like the "Wonder Song,"¹ and "When Jesus Walked This Earth."² Primary children are helped by "Tis God Who Sends the Spring,"³ and "Blue Sky Soft and Clear."² Boys and girls of junior age may be led to appreciate some of the great church hymns, such as "Fairest Lord Jesus," and "The Day of Resurrection." A joyous experience in sharing happy songs with shut-ins or adult classes is a delightful way of celebrating Easter.

Creative activities are doubly valuable when motivated by the desire to give pleasure to others. Easter gifts, such as greeting-cards, bookmarks, or motto cards, poems, or prayers, may be made for personal or church friends.

Easter surprises such as booklets, illustrated songs and verses, posters, and charts might be shared with other departments or classes. Borders or friezes made of their own drawings, paintings, cuttings, and blue-prints might be used to decorate the children's rooms. The boys and the girls might bring money for a plant or potted flower to help to make the sanctuary beautiful on Easter morning. They might participate in the special Easter offering for missions.

Easter Sunday in the children's department should be a joyous, worshipful occasion. Early comers should go about their regular tasks of making the room ready. All unfinished work should be completed. Gifts, surprises, and greeting-cards should be delivered.

The children might be taken into the sanctuary to enjoy the beauty of the flowers. Here there may be a moment of real worship as they sit quietly in the pews to sing a favorite Easter song or listen to the organ music.

The department worship service should be the children's own, planned and carried out by them. Joy in renewal of life at springtime should reach its climax in this service. Gifts or surprises prepared to give happiness to

others might be dedicated at this time. The lily purchased for the church might be presented to God before being placed in the spot reserved for it in the sanctuary. Any special offering should be given to God with the regular offering. Basing the service on group experience imparts reality to worship.

Throughout the Easter season leaders should be prepared to help the child who evidences interest in the question of death. This issue should be neither forced nor avoided. Each teacher should rethink her own ideas of death. She should be ready to state her resurrection faith simply and clearly, but not dogmatically, to children seeking help.

At Easter, junior teachers have the sacred privilege of leading boys and girls as they take a forward step in their Christian life. Definite commitment to Jesus Christ and public alignment with the church are the ultimate goals of all of our church school teaching. While the evangelistic spirit permeates our work with children from the nursery class through the junior department, it reaches its flood-tide in the junior department with the joyous message of new life at the Easter season.

No leader can help children to catch the joy of the Easter message unless she feels that joy herself. No teacher can lead juniors to respond to the urge of life commitment to Christ unless she herself is sensitive to that urge.

It behooves us who are workers with children to so study and think and pray at this season that we ourselves are filled with a rising tide of joy in the Easter message. To this end let us read again and again the resurrection story in the Bible and let us rethink our own views of life and death. Such preparation for Easter will carry its own reward of joy in the more abundant life.

THE ASLEEP AND AWAKE TABLE



THAT FAMILY FEELING

ONE of the most helpful experiences in life is that of belonging to a family in which one can take honest pride and satisfaction. No one can more easily cause worry and heartbreak to others in the family than that member of the group who is uncooperative, disloyal to family standards, and insistent upon "living his own life" without regard for the others. On the other hand, our minds turn with appreciation to those happy, closely knit families whose ideal for family life seems to be "all for each and each for all." Such a united approach to life breeds feelings of security, sympathy, tolerance and understanding.

Our new magazine, the BAPTIST LEADER, is a family enterprise through which all phases of our denominational work and life are brought together and unified. Whether we be teachers of children, of young people, or of adults; whether we be parents, pastors, superintendents, or interested and active church members, we are working at a common task and toward a single goal.

Perhaps no group more needs to cultivate this feeling of family loyalty than workers with children. Our own task is often so absorbing that we fail to see the program as a whole. Through the BAPTIST LEADER we may keep ourselves a vital part of the entire kingdom-building task of the church, at the same time helping others in the church family to become more conscious of the place and importance of children's work.

We are sure that children's workers everywhere will be glad to support this new journal, BAPTIST LEADER, with the friendly and enthusiastic loyalty which they gave to our former magazine, *Children's Leader*.

Ralph Berry

¹ ELIZABETH MCE. SHIELDS, *Worship and Conduct Songs*.

² DANIELSON AND CONANT, *Song and Play for Children*.

³ IDA F. LEYDA, *Melodies*.

THE OFFERING

in the Nursery Department

By LOTTIE MAY COBB

JUST what place has the offering in the nursery department? Can we make it meaningful to these very young children? Should it be a part of the worship period? Should the offering be "collected" while the children are in the group or should there be a place of offering where the children go to leave their money immediately upon entering the room? If we have a place of offering, how may we make it meaningful? Is there any religious value in a formal presentation of the offering in the nursery department?

On many occasions these questions have been asked concerning the offering. It therefore seems timely to give the subject some serious thought.

It is exceedingly difficult to make the offering really meaningful to the nursery child. His limited experiences make it almost impossible for him to understand the giving of money. He has not had the experience of earning money, which seems to be the surest way of learning the true value of money. Some parents begin to teach small children a little of the value of money by giving them an allowance, often only a few cents a week. They help them to see that it may be divided into money to give, money to save, and money to spend. Bringing his offering may be a meaningful experience to such a child, but what of the children whose parents put money into their pockets, purses or hands upon entering the nursery room? This is mother's or daddy's money, not the child's. All we can do then is to try to interpret, very simply, this experience of bringing money to the church.

Let us consider a few actual experiences in nursery departments. These may help us to decide the best way to give a meaningful, and possibly a religious interpretation of the bringing of money by little children.

I. Every Sunday Walter took a nickel which he deposited in a little basket as he entered the nursery room. He then joined the other children who had left their pennies and nickels in the basket. At the scheduled time in the long morning program, a helper passed around the circle, giving each child a coin from the

basket. This they dropped into the basket again as they marched past the helper who was holding it. They sang,

"Dropping, dropping, dropping, dropping,
Hear the pennies (or money) fall,
Every one for Jesus,
He will get them all."

One Sunday Walter was handed a penny by the helper. He objected vigorously, insisting that he had brought a nickel.

Was there any value in the second collecting of the offering? Walter was greatly disturbed over getting the wrong coin. Do we want little children to have an emotional upset in the nursery room? Could not the first giving of the money have been made meaningful? The song sung by this group was widely used many years ago. The more we study little children, however, the more we are convinced that we want their songs, as well as the rest of their program, to be very simple and helpful. Nursery children cannot understand how Jesus can get the money they bring on Sunday morning.

The only value in this example seems to be the activity of the children in the second presentation. However, if the program had been planned with the physical and mental limitations of little children in mind, there would have been enough activity in the early part of the session. The few minutes the children were in the group might have been devoted entirely to worship. No activity would have been needed to rest the children or "keep them quiet."

II. The children in the nursery class had been listening to the leader for too long a time. They were growing very restless from the enforced quiet sitting. Most of what had been said and done had been more nearly suited to older kindergarten or primary than to nursery children. The time for the presentation of the offering came. They marched past a little church bank and a little toy boat. The church bank received the money for their own church. The boat held the money for missions. The boat was then "sailed" across the room, symbolizing the way one offering would be sent to the missionaries.

Should we ever use anything symbolic



Ralph Berry

with nursery children, either picture, story or dramatization? The best authorities say no, very emphatically. Could any group of little children grasp the meaning of foreign missions either with or without the boat? Since the offering presentation described above was symbolic, and therefore beyond the understanding of the children, it could not have been of any real value to them.

III. Claude was quite an observing little fellow. Among other things, he noticed the envelope on the rail by the door. He had seen the secretary take the money from the little glass jar and put it in this envelope, which she placed back on the rail. He often had wondered how it managed to get out of sight each Sunday while Mrs. Milton was telling the story. One Sunday he determined to find out. He kept his eyes busy, looking first at the envelope by the door, then back to Mrs. Milton. He gasped as the door was quietly opened and a man's hand reached in and took the envelope, offering and all. That was the money they had brought to Sunday school. No one had a right to take it. He forgot the story Mrs. Milton was telling. In an excited voice he interrupted her.

"Mrs. Milton," cried Claude, "they sneaked our money out."

As soon as she could recover from her surprise and shock, the wise leader had a little talk with the children, explaining what had become of the money. She never finished her story for that day.

IV. The children in the _____ Church were greeted by the leader, or a helper, every Sunday as they entered

the room. It was always a "special" time, this meeting, eagerly anticipated by both children and teachers. The children then went to the place of offering to leave their money. This was a small, low table, on which was a simple glass receptacle. The leader had, by trying many types of receptacle, discovered that the children liked to drop their money into a glass container. She had made one by cutting a slot in the lid of a small, squat jam jar. On the low rail just above this offering table there was a picture of children putting their money into a receptacle.

The offering was not discussed every Sunday in this nursery room, but often an opportunity was given through a child's question to talk of the offering. If no such question came from the children, the leader introduced the subject herself, when the occasion seemed right. She did not talk a great deal or aimlessly with the children. Whenever she did speak, several would gather round her. She then would speak briefly and simply about the necessary expenses in connection with their room and the church. Heat in the winter, lights on dark days, cleaning, and their own papers would be mentioned. They could understand that this all requires money, as heat, lights, and the like must be paid for at home. She recalled to their minds that mother and daddy, sister or brother also had brought money. It was not difficult for them to understand that it was all gathered together in the church office. Occasionally they made a visit to the church office. There they saw the money being brought in from different departments. They could understand that it was bringing money to the church for a purpose. They could see that their offering had a place in this plan. They could understand that it was a sharing, which could be made a happy experience. There might be a prayer—a simple "Thank you, God, for money."

Shall we urge little children to bring money to the nursery class? Those who understand nursery children say no. Shall we make a formal presentation of the offering in the worship service? It seems that, since the worship service must be very short for very young children, it must be used to the best advantage, having real religious value when possible. Since the children cannot connect the giving of money with worship, it seems best to have all reference to the offering at the place of offering.

Can the offering be made truly meaningful to very little children? To a certain extent perhaps it can. Then, why should there be an offering in the nursery department? It helps the children to get an idea of what it means to bring an offering. Some children, even at the age of three years, have an allow-

ance and in a small way understand sharing their money. All are developing the habit of bringing money to church. As the boys and the girls grow older, the other departments can build on the foundation begun in the nursery department.

ment. We want the offering to mean real sharing and cheerful giving. It should be a part of the worship of the children as they grow older, but it is wise to let it be a simple bringing of money in the nursery department.

Selecting Materials¹ for the Nursery Class

By WILMA SUDHOFF KEYSER

PLAY no longer is considered simply a pleasant recreation for little children, but it is recognized as the chief method by which they learn to control their bodies and acquire many facts of the world about them. Playthings, then, are a real necessity of childhood. For this reason, it is important to have a variety of materials so the learning experiences of children in the church nursery may be as rich as possible. Then, too, since the attention span (the length of time a child stays at one activity) of the little child on any material or object is comparatively short, a wide choice of materials is necessary.

There are three different kinds of materials which can be selected: (1) activity toys, (2) household toys, and (3) raw materials.² Children need experiences with all three kinds, and the wise teacher will see that all are provided for in her program.

Bringing the Children!

By Katherine Beswick

They took Joanna Medora McDee
To a circus performance when she was three.

The lions refused to go down the slide,
And had to be whipped till Joanna cried.
She cried and wouldn't be comforted.
"I don't like whipping," Joanna said.

They got her a little bit quieted down,
And told her to look at the funny clown.
The "funny clown" took a butcher-knife
And cut off the head of his clown-ess wife.

Joanna screamed—and the grown-ups said,
"Silly! It's only a paper head!"

A man lay down in the sawdust street
Under the elephant's heavy feet;
And Joanna shrieked, (as Joanna can,)
"Don't let that elephant step on that man!"

"Dear, it stepped over him—didn't you see?"

"I want to go home," said Joanna McDee.

—Used by permission of
"Parents' Magazine."

Activity toys. These are the toys that build muscles and provide for vigorous active play, such as wagons, balls, kiddie-cars, and trucks. Unless the group is small and has access to a large amount of space, toys of this type will need to be limited in the nursery class.

Household toys. These are toys which help in the dramatizing and pretending activities that children love to carry on. They include dolls, telephones, doll furniture and dishes.

Raw materials. These are materials with which children do creative work, and express their own ideas in form and objects. These materials help to lengthen the span of attention and have an endless variety of uses. They stimulate thinking, imagination and invention. Such materials are: clay, blocks, paints, crayons, paper, scissors, and scraps.

There are a few guiding rules by which material for use in the nursery should be selected. These should govern the choice of any nursery class material.

1. *It should be safe.* There should be no sharp edges, paint that will suck off, pins, or small articles that can be removed and put into the mouth.

2. *It should be washable.* It should stand frequent washings with soap and water. Toys in the nursery should be an example of cleanliness for the home.

3. *It should be strong and durable.* Activity toys especially should stand the weight of a man. The children should be able to play in or on such toys without fear of breaking them.

4. *It should be attractive in form and color.*

5. *It should give the child pleasure.*

6. *It should be suitable for use without help from the teacher.*

7. *It should be capable of use in different ways and in different kinds of play.*

If provisions are made to have the three kinds of materials adequately represented, and if the rules governing the choice of the materials are followed, the shelves of a nursery room will not be cluttered with useless toys.

¹ (The above article is from the very helpful book, *Planning for Nursery Children*, by Wilma Sudhoff Keyser, published by The Judson Press. Price, 40 cents.)

² Alschuler, *Two to Six*.

What Will Easter Mean to Your Beginners?

By

Elizabeth F. Tibbals

EASTER is an adult festival. Much of its meaning is so deeply spiritual that even adults stand in speechless awe before it. Its message is one of the most profound truths of Christianity. What, then, does it hold for a four-year-old child? Can he receive the message of Easter in a form that will mean anything to him?

We believe that he can. He will not grasp the full significance of the season; but he will, under careful guidance, experience the joy of springtime. He will begin to comprehend the process of continuing, growing life, and to associate that life with the loving care of God, the Father. He will develop a sense of security in the love and the power of God as shown in the Father's care of all life. Is this not the firmest possible foundation on which to build appreciation through the years ahead?

What Easter will mean to your beginners depends upon you.

The Beginner Course

In each year of the Beginner Course there is an Easter unit. Because the date of Easter is variable each leader will need to make whatever rearrangement of the material proves necessary in order to bring this unit at Eastertime. In April this year, those of you who are using the first-year material will cover Unit VI, "God's Beautiful World in Springtime," and also the short unit "Talking to God, Our Father."

The Room

The nature corner in your room will become the natural center of interest to the children this month. Pussy-willows should not be difficult to secure and will delight the beginners. A jar of water in which to arrange them should be available. If you can bring other early evidences of spring, place them in this corner for the children to investigate.

On one table have individual flower-pots filled with soil. Beside them put flower seeds that the beginners may plant. Sweet alyssum-seeds are suggested, because they grow satisfactorily in small pots. Pictures of sweet alyssum in bloom will help the children to connect the seeds with the flowers.

Because most flower seeds are too small for children to watch easily, it is suggested that you place lima beans on another table beside a shallow pan covered with absorbent cotton. Beans

will sprout in wet cotton and the beginners can plant them and see just how the leaves and the roots appear.

Perhaps you will want a few bulbs to plant. Set near them bulbs already blooming so that the children may connect the bulbs and flowers.

Springtime pictures showing new life, returning birds and the early well-loved flowers should be in evidence. If you want to initiate plans for buying Easter flowers to give away, pictures of children carrying flowers to shut-ins will be helpful. "In the Garden," from the Beginner Picture Set, might be used in the worship corner. A white cloth on the table and a blooming narcissus bulb would make a simple and lovely worship center. Pictures of Jesus as a baby, a boy, and a man should be prominent.

Activities

The activities in which you engage will be determined by your situation and how much of the outdoor world you have at your door. You can do just as valuable things in the city as can those who live in the country regions. The important thing is that you keep in mind your aim and the way beginners learn. No amount of telling them about pussy-willows, bulbs and seeds can take the place of their handling them and investigating for themselves.

Planting seeds in the flower-pots provided will be a worth-while activity. Care through the weeks ahead will follow the planting, and will maintain interest in the plants as they grow.

The lima beans will sprout quickly in the wet cotton. The children may set them in earth when the roots are well grown, and care for them until they are full-sized plants.

The pussy-willows will stimulate discussion as the children notice the little brown coats and discover how God provides for protecting the tiny pussy-willows.

Some children may show special interest in the pictures. Perhaps they will play at taking flowers to sick people, or some of them may build a garden with the blocks and arrange flowers cut from a seed catalog.

A trip to the florist to buy the flowers they are going to give away means a

great deal to little children. They are naturally very sensitive to beauty.

Any activity of this type offers many opportunities for saying thank you to God and for associating him with the new life and beauty of springtime.

A Possible Session

When the children arrive on Easter Sunday morning they will be attracted by the interesting things in the nature corner. They will be allowed to investigate them and discover all they can about them. Perhaps some will be ready to plant their flower seeds, while others will turn to enjoy the pictures or to draw what they have seen. Conversation will link God's care with this new life.

If flowers for the church were bought the previous week, when all the children have arrived they might go to the church auditorium to see the flowers.

After the visit to the church auditorium, a discussion of the flowers, the windows and the music may come naturally. A readiness for prayer is almost assured. Out of this may grow your story of "Jesus and the Heavenly Home." On the two previous Sundays you have built a background of security in God's loving care for all living things. This story will continue that feeling.

Perhaps you will want to say, "Thank you" to God for sending Jesus to the world. Create a feeling of gladness in thinking about the home he has gone to prepare for all his people. Be simple and avoid any emotional display. Guard against your children acquiring a fear of death, or horror connected with Jesus' death, which may grow from seeing pictures or hearing songs and stories that dwell on his suffering.

Talking to God, Our Father

You will find in your teacher's material many suggestions for carrying through this unit. Prayer permeates all of our units, but it is well to spend two weeks majoring on it.

Children will talk to God, expressing what they feel. Therefore it becomes necessary for us to provide the kind of experiences that will make them feel gratitude, wonder and love. It is well to remind ourselves that a little child's spontaneous prayer is very informal. If we insist on any set place, posture or time for prayer in our session we will lose many of our best opportunities to guide beginners in talking with God.

How About the Beginner?

By ETHEL M. PATTERSON

HE was an official in the church and the teacher of a young men's Bible class, but one day he said to me:

"I don't in the least care whether my children attend the church school until they are old enough for the primary department. They can't be taught anything worth while anyhow."

Coming from the man it did, and in the school it did, the statement was one of the most surprising I ever had had hurled at me.

Of course I tried to answer him, but I wondered if there are other people who see no opportunities in the earliest years. It has fallen to my lot to be concerned closely in the building of a number of church edifices. I never yet have known the builders to lack interest in the foundations, or to say there was no need for planning or for care until the walls were well started.

Two things make the careful Christian education of beginners all-important. It is the realization of these things that has led to the most careful study by the keenest minds in order to offer the best possible courses for their teaching.

The first thing is the God-consciousness of the little child. Infidels are made, not born. The tiny child feels something in his universe that is behind all he sees, and beyond his reach.

"I just saw God," said a wee dark-haired friend of mine one evening.

"Oh, Doris, you couldn't!" said a shocked senior.

"But I did," replied the little one. "I saw him come out a door in the sky to get some fresh air!"

The tiny child asks, "Who made the daisies?" not "How did they happen?" He asks a thousand questions that reveal his consciousness of God, and his need to have someone interpret God to him in terms that will shape his after life into loving dependence on a tender heavenly Father. Mistakes may mean spoiled lives.

A teacher of tiny children came to her pastor in deep distress.

"I've a little new child in my class," she said, "with whom I can do nothing. She is happy among the others until she hears the name of God. Then she simply screams in fright. You can't reason with her. Tell me what to do."

"Someone has given that child a horrible conception of God," said the pastor. "No doubt she has been threatened with his anger or his power. He has been made a dreadful bogey-man to her. You will have to change her idea."

The teacher set about that task. With beautiful pictures and stories and songs she taught the little child about the gentle, loving Jesus. She made that her particular business, and in a few weeks, the little child standing close to her, stroked a picture of the ministering Christ and said, "I like Jesus." Then with infinite care the teacher taught her that Jesus was like God. One of the most stupendous tasks God entrusts to his children is this building on the God-consciousness of the child a right conception of God.

"I often talk to God," said a child.

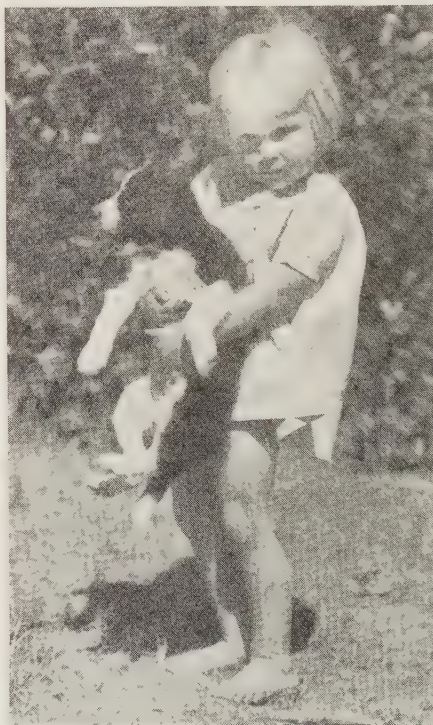
"How can you?" asked an adult.

"Oh, I look up, and say 'Hello, God!' and God says, 'Hello, Ray!'"

Not very reverent, does someone say? Perhaps not, but very likely to develop into a lasting consciousness of the comradeship of the divine life with a willing human one.

The second thing that makes the careful Christian education of the little child so important is the fact that that little child possesses a human will, the one force in the universe which can say no to God. God is omnipotent; yet he has made it possible for the human will to exercise freedom of choice. The little child has a will of his own. Workers among little people are well aware of that fact.

"Can you do anything with little Jack?" a distressed worker asked me.



"He has our whole school in an uproar. Next Sunday he would be promoted but he has gone into the new class today, and *won't* come out. Unfortunately I said he had to, but short of an actual physical struggle with him I can do nothing. He is just sitting there crying, and yelling 'I won't!, I won't!'"

He was indeed. He was a special friend of mine and I thought perhaps my voice might have some influence even in a situation so unwisely developed. So I sat down beside him and explained the matter in just the way we so often talked things over. I pleaded the proper order of events, and made promises about next Sunday. My little friend still reiterated, "I won't! I won't!"

He didn't either. He stayed where he was. The only way to avoid it would have been to carry him out screaming. The will of the little child prevailed.

Riding in a train one day I was sitting near a mother and a very tiny girl. The little one persisted in doing something to which the mother objected. Over and over again the issue arose. Finally the mother picked the child up and set her down—with emphasis—where she could not reach to disobey. I was watching the child's face and I never saw, even in work among the worst men and women in a great city, a look like that of that little child. It was the concentration of self-will and hatred.

If we make mistakes in the training of the will in our little children, God only knows what we may make of them. The solar system moves as God commands. The oceans keep the bounds he sets. But the will of a little child can say no even to God.

A group of Sunday school authorities was discussing what to do with a woman of absolute unfitness who insisted on having a class to teach. Strong objection was raised to her presence in the young people's department for good and sufficient reasons.

"Take her down among the children," someone suggested to their superintendent. "She can't do any harm there."

Can you guess that superintendent's answer?

Among the little children we need the best. We need the most understanding hearts, the keenest minds, the most complete consecration, the most perfect patience, the most Christlike love.

For among the little children we meet the God-consciousness which we must make into a happy comradeship with the divine; and the human will that we must lead into likeness to Jesus' will.

Primary Children AND Easter

The Children's Experiences

There is grave danger that the celebration of Easter, like Christmas, may be secular rather than religious. To most primary children Easter means the Easter bunny, candy eggs, yellow chickens, new clothes. We would have our children associate Easter with Jesus, not through harrowing details of his suffering and death, but through thoughts of him as their living Friend.

Most primary children know about death. Through the Easter story and experiences with the renewal of life in springtime, they may begin to realize that death is not the end, but the change which brings the beginning of a new and better life.

Easter should be a time of great joy, of appreciation of beauty and the orderly processes of nature, for sharing in the creation of life and beauty, and for worship.

Using the Keystone Easter Units

Plan One. There is a two-weeks' Easter unit in each of the three quarters. Some teachers will prefer to follow the one planned for their class. Some choice of activities will be necessary. Read through the unit and make your own plans. If the children become sufficiently interested, you may wish to extend the unit throughout the month.

Plan Two. Other departments may prefer to adopt a plan similar to that suggested for the Christmas units. The Easter story may be reserved for the department worship, while class periods are given over to projects for sharing Easter happiness and for growth in understanding the meaning of Easter through stories, poems, songs, pictures, and Bible verses.

Appropriate Easter Enterprises

1. Arranging an "Asleep and Awake" nature table with early spring flowers and plants, pussy-willows, leaf-buds, cocoons, pictures of returning birds seen or heard, other evidences of new life.

2. Conversation about changes observed in nature. Making an exhibit to show familiar nature cycles, using pictures or nature objects: a garden in winter and summer, a brown bulb and an Easter lily, a caterpillar and a butterfly, eggs and birds, seeds and flowers, day and night.

3. Taking an outdoor walk to discover and appreciate beauty, color and new life in God's springtime world.

4. Arranging a worship center in one

By
Margaret E. Sherwood

corner of the room. On a low table covered with a white cloth a few spring flowers or a plant may be placed near an Easter picture like "The Resurrection Morn," by Ender, or "The Women at the Tomb," by Bouguereau. Both of these are in the Primary Picture Sets.

5. Going to the church auditorium to see the Easter decorations and to have an informal worship experience.

6. Appreciating nature poetry, pictures and music.

7. Sharing Easter happiness: planting bulbs or giving a pot and packet of seeds to a shut-in friend; telling the Easter story and singing springtime songs to children in a hospital ward, doing the same for the school program; growing a plant to be used in the church decorations on Easter Day and later taken to a sick child; making Easter cards for parents, teacher, minister, janitor; filling baskets with spring flowers for nursery or beginner children; inviting parents to come to their room for an Easter program and to enjoy the nature table.

For the Primary Superintendent

Whether your teachers follow their own units or plan a more cooperative

A TEACHER SPEAKS¹

I must not interfere with any child,
I have been told.

To bend his will to mine, or try to shape
him through some mold

Of thought. Naturally as a flower he
must unfold.

Yet flowers have the discipline of wind
and rain,

And though I know it gives the gardener
much pain,

I've seen him use his pruning-shears to
gain

More strength and beauty for some
blossoms bright.

And he would do whatever he thought
right

To save his flowers from a deadening
blight.

I do not know—yet it does seem to me
That only weeds unfold just naturally.

—Alice Gay Judd.

¹ Published in *The Journal of the National Education Association of the United States*. Used by permission.

enterprise, upon you rests much of the responsibility for providing the experience of worship. Use materials to help the children to a better understanding of the true meaning of Easter: "Jesus came that all might have life in him."

Songs:

"Nature's Message," *Worship and Conduct Songs*.

"Nature's Easter Story," *Primary Music and Worship*.

"'Tis God Who Sends the Spring," *Song Friends*.

"Blue Sky, Soft and Clear," *Song and Play for Children*.

"The Sun Is Gone Down," *Songs for Little People*.

Stories:

"The Caterpillar's Journey," Course I, Lesson 28.

"The Boy Who Discovered Spring," *Why the Chimes Rang*, Alden.

"The Walnut-Tree," *Stories for Kindergarten and Primary Schools*, Wiltse.

"The Littlest Bulb," *All-the-Year Stories*, Spriggs.

Poems:

"Life Out of Death," Pullen. See Junior Society unit, JUNIORS, April 2.

"Daffodils," Conkling. *Poems of a Little Girl*.

"The Year's at the Spring," Browning. *A Book of Famous Poems*, Barrows.

"The Caterpillar," Rossetti. *My Poetry Book*, Huffard and Carlisle.

After Easter, What?

In the First Grade

You will be starting a new conduct unit that will continue until summertime. Some of the most important problems little children face will be discussed. Keep your lessons practical. Be ready to change the order if a real situation arises in your class involving a problem suggested for discussion later.

In the Second Grade

You have about six more weeks with the conduct unit begun before Easter. Are you making a code of rules? There will be two new ones to add this month: keeping all rules, and controlling one's temper. Continue to provide opportunities for these rules to be practised in your own class and department activities. What rules are needed if everyone in the primary department is to be happy? How can one control his temper when another child forgets to be polite and makes him angry?

In the Third Grade

You will be starting a conduct unit based largely on the well-loved stories of David. Read the unit through before starting to teach the first lesson. The following source materials will be especially valuable for this unit:

Pictures illustrating the Shepherd Psalm,

from *The National Geographic Magazine*, December, 1926.

The Song of Our Syrian Guest, Knight. An excellent interpretation of the meaning of Psalm 23 in terms of shepherd experience. Portions may be read to the children for their enjoyment.

Stories of Shepherd Life, Lobingier. Contains information about shepherd life, also suitable activities.

Children Like to Know WHERE THE MONEY GOES

BY JENNIE E. STEWART

CHILDREN, as well as their elders, like to know where their money goes. They have a right to know and to understand for what it is spent. As a rule, interest grows as the children begin to see the need of money and what it will do for the causes to which they contribute. As interest grows so will the offerings increase.

In our church, we have arranged a little corner especially for the offerings, a "place of offering" for their giving. There is, in an unused corner, a shelf that takes up very little room. It is low enough for the smallest child to reach easily. On this shelf stand six small, wide-mouthed bottles, each with a neat cover in which there is a slot for coins. Back of the row of bottles stands a poster. On this poster we have illustrated, by means of pictures cut from missionary and Sunday school literature, the worthy objects toward which we contribute.

There is a picture of our church, with other pictures clustered about it. One is a photograph of the pastor; another shows a lump of coal; others are pictures of books and papers, a janitor, and an organ. In front of this poster stands the bottle that will receive contributions for the local church. The children understand that the church has to pay the pastor, the janitor, and the musical director, and that it must pay for the light, and Sunday school supplies.

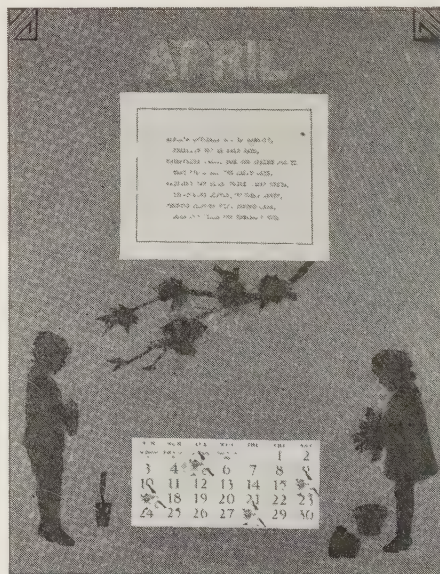
A picture of our near-by Children's Home, toward which we contribute, hangs behind its own special bottle. Then we have an open Bible, with a picture of mountain school children near it. There is a bottle for contributions for home missionary work and another bottle for foreign missionary work, with a picture of world children back of it. The sixth bottle stands before a picture of a sick child. The children understand that all coins dropped into this bottle pay for cards and flowers for any members who may fall ill.

When the children come in early we select one of them, who can count and

make change, to preside at the offering-table. As they come into the room the children usually go at once to this corner and make their offerings. Some have but one or two pennies, and they stand for quite a while looking at the pictures and talking about them before they decide which cause they most wish to help at the moment. Others know before they come where their offering is to go, and they drop it into the proper receptacle without any hesitation. Still others come with a dime or a nickel which has to be changed from the pennies at hand so a little can go here, and a little there—possibly something goes in each bottle before they finish.

You might think that some causes would become more popular than others or that some would be remembered far more than the rest. When we make our big effort for the Children's Home at Christmastime, the bottle for that cause fills up rapidly, as it should, since we are concentrating our interest there; but just before Thanksgiving, Easter and Children's Day the causes we are emphasizing at those times get the largest

(Please turn to page 26)



BIRTHDAYS

AND

Christian Growth

By Bertha C. Anderson

APRIL—WORSHIP

April's children bow in worship,

Praising God in many ways,

Whispering thanks for new spring beauty

That fills all the happy days;

Watching gay birds build their nests,

Tiptoeing softly—meddling never,

Tending flowers with tender care,

Boys and girls are reverent ever.

It is very natural during the Easter season to emphasize the thought of worship. Even primary children find many direct pathways to God through the beauty of nature and the beauty of the stories, the pictures and the songs that are a part of their environment through these weeks. We are eager to have the children realize that there are many ways to worship God, the Author of all beauty, and that there are no prohibitions as to time and place of worship.

As boys and girls discover and report on new springtime wonders from week to week, we shall be alert to help them to develop a reverent attitude toward the Maker of all this beauty.

That God wishes to speak to us as well as to have us talk to him is brought out in the Bible verse which we have chosen for our birthday service: "I will hear what God, the Lord, will speak."

The birthday poster for April, illustrated on this page, is very springlike in appearance. The light-weight cardboard on which it is made is yellowish green, the shade of the new leaves as they burst forth from trees and shrubs. The letters are orange, but they might be purple or one of a dozen other harmonious shades. The figures are cut from black construction paper and are mounted on the background. A ruled border of black India ink, one inch from the edge, improves the looks of the posters. Easter lily seals properly observe the birthday dates on the calendar.

Patterns for this poster and for those for the five succeeding months of the church school year have been prepared in mimeographed form and are available without charge. One request will bring you all six patterns, and the suggestions for use will appear each month in this magazine. Address your request for these patterns to Margaret M. Clemens, Editor of Children's Publications, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa. Please enclose six cents in stamps to cover cost of mailing.

Planning for April

BY NAN F. WEEKS

SPRINGTIME and the Easter message make April a month of glorious opportunities for the teacher of juniors. To these boys and girls in the springtime of life, this waking-up season, with all its beauty and joy and charm, may be made one of deep spiritual significance. Leaders of juniors have a special opportunity this month in helping them to appreciate the Christian message of Easter. It is at this season that many, particularly among the older juniors, express their desire to acknowledge Jesus Christ as Saviour and to unite with the church. Leaders of juniors have a sacred responsibility in so presenting Jesus, not just at this season, but at every opportunity, that the boys and girls will be won to his following. Leaders must be wise and very understanding in giving their pupils an opportunity to make their commitment, at the same time guarding them from any unwholesome emotional stress. (Junior leaders will find help for this task in the leaflet, "Evangelism and Church Membership Among Juniors," which may be secured by sending a three-cent stamp to the Division of Children's Work of The American Baptist Publication Society.)

The major Easter emphasis is one which may well be made in the department service, leaving the class sessions largely for the regular unit of study. On the first Sunday of the month the story of Palm Sunday may be told, and on Easter Sunday the story of the first Easter, as found in Course IV, Part III, may be told in the larger group. If this plan is followed, the first-year teachers may omit the Easter story in their class session, going on with the natural sequence in Jesus' life, a plan which saves confusion in the minds of the juniors. The worship services for both these Sundays should be carefully prepared and especially beautiful. Further suggestions are given in the section, "To the Junior Superintendent."

In preparation for this month's work each teacher will want to survey again the entire unit being studied, evaluating work which already has been done and planning so that each succeeding lesson may be an expansion or strengthening of what has preceded.

FOR TEACHERS OF KEYSTONE COURSE IV

The first-year classes will be in the midst of their study of "Jesus the Kind and Courageous."

To the junior brought up in a Christian home the story of Jesus' life has

been taken for granted as an actual fact, but to all too many juniors that matchless life is little known. To both groups there comes the time when each should make a personal decision in regard to the place which the living Jesus is to have in his or her personal life. Hence, upon the child's foundation of knowledge, whether that foundation be abundant or meager, the teacher should endeavor to build a concept of the all-powerful, all-loving and all-winsome Jesus who is worthy of the trust, the love and the loyalty of each individual.

It will be noted that the first lesson in the book is the Easter lesson; but since, this year, Easter comes the second Sunday in April, Lessons 14 and 15 should be transposed. An even better plan, however, is suggested in the introduction to this article. This is that the department superintendent care for the Easter emphasis and tell the Easter story in the department session. If this is done, first-year classes can omit Lesson 14 for the time being and go on with the story of Jesus' life in its chronological order. Lesson 14 then may be used in its proper place at the end of the quarter, between Lessons 24 and 25.

Activities

Doubtless there are several interesting projects under way that will continue through the quarter. Such a unit as this offers endless possibilities for notebook work, map-making, dramatization and the like. Other suggestions are given below:

Making a motion-picture. Pictures of the outstanding events in the life of Jesus may be mounted on a long strip of cloth or paper and fastened on two rollers. The rollers are placed inside the open end of a box, as shown in the accompanying illustration.

Building a Nazareth House or Village. A model village set up on the floor will help to make the events of Jesus' life seem much more real. Small boxes, carved soap models, blocks and other easily collected materials may be used.

Making Easter gifts for sick children



or those in an institution. An attractive and inexpensive gift may be made by mounting, on a colored card, half an egg-shell. With the rounded end glued firmly to the card, the half-shell may be filled with soil in which is placed a tiny plant. (Grapefruit seeds, planted several weeks before Easter, will furnish attractive plants. Tiny pansy plants in bloom or little forget-me-not plants make lovely favors.)

A visit to the woods to observe spring's awakening. A delightful little outing with the class will furnish an excellent opportunity to impress the message of new life after death.

Planning an Easter program for the department session.

Preparing an Easter poster for the department room.

FOR TEACHERS OF KEYSTONE COURSE V

While there is a certain fascination about a continued story, there is also a real danger of interest waning, unless there is plenty of that "spice of life" which we call *variety*. This prolonged series of lessons on the Hebrew people calls for the teacher's thoughtful preparation in order that each session may possess the charm of newness.

In these times, when the juniors are hearing much about democracies and dictators, the lessons on the establishment of a Jewish kingdom are peculiarly fitting. From their knowledge gained from daily papers, newsreels and current magazines, the pupils will be able to contribute much to the discussions. The title of Lesson 16 may be made the keynote for the month's study.

Activities

Some of the projects begun during the preceding quarter may be continued during the remainder of the unit. Such projects as the compiling of an illustrated "History of the Jewish People," or the making of a frieze may be completed during the remaining weeks of the unit.

Making a motion-picture: (See suggestion for Course IV.) The juniors could draw the pictures, work out captions, and tell the story as the reel is shown.

Research and reporting. Finding out what countries have dictators and which ones are democracies; reporting to class group. Finding out about Russia's and Germany's turning away from God and from religion; reporting to class group.

Recognizing Easter. Since Easter

comes the second Sunday in April, the juniors should be given some opportunity to honor that all-important day. They might help to decorate the room, make an Easter poster, learn and present an Easter carol, or prepare Easter baskets for less-favored children or adults.

Dramatization. Lesson 15 lends itself admirably to dramatization by a group of boys who could impersonate Samuel, Jesse, the seven brothers and David, the shepherd boy. Lesson 16 also may be dramatized effectively. (See teacher's material, pages 53 and 54.)

FOR TEACHERS OF KEYSTONE COURSE VI

This unit is especially appropriate for the third-year juniors, many of whom are thinking seriously at this season of uniting with the church. Its study should impress upon each junior the great value of the Christian church and should enlist his whole-hearted understanding of and cooperation with the church and its program. Every junior is thoroughly familiar with churches—with the exterior of the buildings—but most of them have little knowledge of the great significance of the Christian church. Although many of our juniors come from homes in which the attitude toward the church is one of genuine interest, many also come from a background of indifference toward the church, and a few from an environment that is definitely hostile to those ideals for which the church stands.

Activities

Telling the "Story of the Early Church" or "How My Church Came to Be." This might be done by working out drawings on a frieze of paper stretched around the room. It would contain such pictures as worshipping at an outdoor altar, the tabernacle, the Temple, a Jewish synagogue, an early Christian church (probably meeting in a home, worshipping by the riverside), cathedrals, present-day churches, and the like.

Excursions and reports. Exploring the home church, talking with its charter members, visiting churches of other denominations, and visiting a Jewish synagogue, offer possibilities.

Writing a poem or essay on "My Church."

Planning and conducting a model church service in the department.

Modeling an altar.

Making a model of the Tabernacle.

Making a poster on which the juniors shall list ways in which they may help their church. From week to week stars may be placed after the various activi-

ties as each is performed. New activities may be added to the list from time to time.

Carrying out Easter plans. Helping to decorate the room, planning a surprise for a shut-in or lonely person, purchasing a lily for the church service.

TO THE JUNIOR SUPERINTENDENT

One of the most effective ways of carrying out the department programs is to prepare, at the beginning of each month, a diagram or outline for each Sunday of the entire month, deciding upon a desirable and fitting theme for each session. The next step will be a conference with the teachers to find out what projects and activities each is planning to develop during the month. In this way the superintendent may discover which group can furnish the features she needs for the different programs. Special thought should be given to the possibility of making a beautiful and worth-while Easter emphasis in the department session, leaving the classes free to carry out their usual plans. (See the suggestions in the introduction to this article.)

On the first Sunday of April the service should be a preparation for the Easter message. Some such theme as *God's Love for Us* will include the story of Calvary and such hymns as "There Is a Green Hill Far Away," and "Love Divine." This will be a fitting time for a decision service in the department—a time when the juniors shall have an opportunity, under normal and reverent conditions, to dedicate their lives to the Christ who gave his life for them.

The approach of the Easter season challenges the earnest superintendent to put forth her best effort in order to

make this glad resurrection season one which shall, in every possible way, speak to the children its message of joy. The appearance of the department-room has much to do in creating the desired atmosphere. Springtime flowers, freshened draperies, Easter posters, Easter pictures, all help to stress the thought of springtime beauty and joy. In all of these preparations the juniors themselves should be permitted to participate. It is of special importance that the third-year juniors, now beginning their study of *The Church*, have opportunity to render service. To these boys and girls at life's crossroads the old adage, "Use me or lose me," is peculiarly applicable; and to the junior leaders comes the sacred privilege of using these young folk with their unbounded energy.

A request for Easter posters will find a ready response from several individuals or classes.

Different classes may be requested to furnish separate features for the special Easter program—one group preparing a song, another memorizing a passage of Scripture to recite in unison. Some pupil might write an Easter poem; another might tell, in his own words, the story of the first Easter. The story of "John of Damascus" may be used effectively on the Easter program. (See teacher's book, Course IV, Part 3, page 19.)

For the Sundays following Easter, plans may be made to allow the members of the different classes to contribute to the programs some of the things which they have prepared for use in the class group—poems or stories they have written themselves, the dramatization of certain lesson stories, memory passages, posters or models they have made.

BUILDING A NAZARETH VILLAGE

Ralph Berry



Let Everything Praise the Lord¹

Prepared by Margaret E. Sherwood

APRIL 2-9

The Juniors and this Unit

Juniors can understand the orderly processes of nature and the life and death cycle in both plant and animal kingdoms. They need to realize that God is the Creator of law as well as beauty, and to become convinced that God's laws are dependable.

All juniors are familiar with the story of Jesus' death and resurrection. Many of them have had some intimate contact with death or have overheard people talking about death and expressing either feelings of fear and of doubt or faith in immortality. Since older people frequently try to shield boys and girls from the thought of death, their many puzzling questions often go unanswered. Death is a universal experience and Easter and springtime present the leader with a natural opportunity to give it a Christian interpretation. The beautiful nature world is saying, "There is no death. Life is everywhere." The Easter message is not one of suffering and death, but of a Saviour who victoriously conquered death and is living always.

What We Hope to Accomplish Through this Unit

1. Through a right interpretation of nature we hope to help juniors to a growing enjoyment of the beauties of God's world in spring, and an appreciation of the fact that he has made everything beautiful in its time.

2. God's world operates according to certain laws that are always dependable. It is the power of God's love and care that changes cold into warmth, tells the birds to fly north, calls flowers from the ground, and makes the seasons come and go. We hope to help juniors to a growing conviction that all God's laws are dependable and that it is his power which gives new life to everything even after it seems to be lifeless.

3. In the kind of world God has created, death is a part of his plan, but is always followed by new life because of the worth of people and all things he has made. We hope to help juniors to an increased understanding that death is God's plan for continuing life in a richer, fuller way.

4. As one thinks of the beauty of God's world in spring and of his promise of continuing life, the natural response is one of gratitude. We hope

to help juniors to express praise and thanksgiving to God for Jesus, their living Friend and Helper, and for the renewal of life at springtime.

Things that May Be Done in this Unit

Two weeks is a very short time for such a unit and very careful planning is necessary. A list of appropriate activities follows. Choose the ones best suited to your group. Several are described in more detail in the junior's materials. (See the story paper, *Juniors*.)

1. An outdoor excursion to discover and appreciate beauty and change in God's springtime world. List definite things to watch and listen for, such as buds unfolding into flowers and leaves, nest-building and other bird and animal activities, the song of brooks, bird-calls, beauty of spring color. A few signs of returning spring may be brought back for further appreciation. Watch for opportunities for informal worship as the boys and the girls observe God's wonderful power of beauty and new life in nature.

2. Reports on evidences of new life in nature. If a group nature-walk is not practical, juniors may bring to the session or report on new life seen. Leaf-buds, forsythia, tulip, daffodil and narcissus bulbs, pussy-willows, cocoons, early wild flowers, names and pictures of returning birds seen or heard may be arranged in a nature exhibit. Material from the reports may form a bulletin of new beauties seen outdoors, the information being posted on a blackboard or in a chart or notebook illustrated with drawings or colored magazine pictures.

If specimens are brought in, juniors should take care to leave rare flowers undisturbed and not injure roots of others.

3. Arranging Easter decorations.
4. Sharing Easter joy.

5. Appreciating nature poetry, pictures and music. Groups that cannot appreciate nature first-hand will find poetry, music and pictures about nature a helpful substitute. Help the juniors to see pictures and hear sounds in nature music. If the pianist is not able to play the more difficult selections, such as those listed under "Source Materials," it would be better to use victrola records when available. Start a collection of nature poems and pictures to use in the spring and at Eastertime. Learn to associate beautiful pictures, music and poetry; for example, "Song of the Lark," Breton; "Spring Song," Mendelssohn, or "The Lark's Song," Tschai-kowsky; and "Daffodils," by Wordsworth.

6. Appreciating praise passages from the Psalms.

7. Writing a psalm of praise or making up original nature poems. Some groups are more creative than others. Many boys and girls can be guided to express their own feelings of joy in original poems or psalms.

8. Planning and carrying out an Easter worship service in the Junior Society group.

Background Material For the Adult Sponsor

The Junior Worship Guide, by Charlotte C. Jones. Contains several Easter stories, a service of praise for the springtime, and worship services on nature themes.

As Children Worship, by Jeanette E. Perkins. Includes many worship materials created from the thoughts of children—litanies, psalms, prayers, poems.

Easter with the Children. Mimeographed pamphlet. Price, 10 cents. Order from the Division of Children's Work, The American Baptist Publication Society.

EASTER STORIES

"The Boy Who Discovered Spring," from *Why the Chimes Rang and Other Stories*. Alden.

"The Garden of Arimathea," from *Children's Leader*, April, 1935. (Imaginative story of Easter.)

LEADERS

of Junior Societies

PLEASE NOTE

The program helps on these pages are for the use of the adult leader. The material for the juniors' use will be found in their story-paper, *JUNIORS*, one week in advance of the date it is to be used. Adult leaders will need to have copies of *JUNIORS*, but the juniors themselves will not need the BAPTIST LEADER.

¹ From outlines copyrighted by the International Council of Religious Education.

SESSION I. APRIL 2

ALL THY WORKS SHALL PRAISE THEE

SESSION OUTLINE

WORK PERIOD.

QUIET MUSIC.

INTRODUCTION OF TOPIC. By junior leader.

OUTDOOR EXCURSION AND DISCUSSION.

NATURE PRAISE HYMNS. "This Is My Father's World," "For the Beauty of the Earth," "The Spacious Firmament on High," "Praise the Lord, Ye Heavens Adore Him."

DISCUSSION. "God's Laws are Dependable." Led by adult sponsor.

POEM. "Life Out of Death." Read by a junior.

PRAYER. By junior leader.

OFFERING.

WORK PERIOD.

CONFERENCE.

CLOSING HYMN. "Holy, Holy, Holy" (4th stanza); "Joyful, Joyful We Adore Thee" (2nd stanza).

Planning with the Adult Leader

In this session we wish to help juniors to feel joy and happiness in the beauty of the returning springtime and to be conscious of the fact that God's laws are dependable.

To get the most from the two weeks' study, read the entire unit through and make whatever adaptations seem necessary. You will need a copy of the April issues of *Juniors* so that you may see the material planned for the pupils' use, and the suggestions to the junior leader. Part of both sessions may be spent profitably in informal experiences of nature appreciation. Note the suggestion that the room be arranged with several interest-centers. You must take the larger share of responsibility for assembling materials. Have available as many pictures, books, poems, stories and nature materials as possible. The junior leader will need help in selecting suitable materials for each corner. Try to secure the help of several adults or young people to work with you. One for each interest-center and work-group would be fine.

Be ready to assist the junior leader in planning the meeting. Decide whether your group can go on an outdoor excursion during the week before this first session, or at the beginning of the session.

The junior leader probably will ask you to lead the discussion on the dependability of God's laws. Plan your talk carefully.

Suggestions for a Talk

By the Adult Leader

GOD'S LAWS ARE DEPENDABLE

What changes have you been seeing outdoors? Where have the flowers and birds been all winter? What happened to the leaves last fall? How do the birds know when to fly north? What makes the flowers and the leaves grow? How can an ugly brown bulb turn into a beautiful Easter lily, or a caterpillar into a gloriously colored butterfly? How do we know that spring will always follow winter?

This world of ours runs according to very definite laws. God made those laws and they always can be depended upon to work in the same way every year, for he planned his world that way. One of God's laws is the law of beauty. God loves beauty and wants us, his children, to enjoy it, too. God makes his world beautiful through the new life he gives to nature every spring. All the things that seemed to be dead are coming to life again, more lovely than ever. It is the marvelous power of God that does this. He is always taking care of the things he has made.

Another of God's laws that we can always depend on is his law of the seasons. Spring always comes after winter, summer after spring, and autumn after summer. Each year it is the same. There is a verse in the first book of the Bible which tells about God's law of the seasons. (Have Genesis 8:22 read.)

Not only does springtime bring us all this beauty of returning life in the outdoor world, it also brings us Easter to remind us that Jesus is not dead but is living always as our Friend and Helper. It is a part of God's plan that life never can die, but goes on living in some better way than we have ever dreamed. You see things die in nature, like the caterpillar and the leaves and flowers in autumn, and then live again more gloriously as a butterfly and the new green leaves and flowers in the springtime. That is why we need have no fear of death, because we know that life always comes out of death. Death is not an end but a beginning for new and better life. We cannot understand what that new life will be like, but we know we can depend on it because this is one of God's laws.

SESSION II. APRIL 9

PRAISE YE THE LORD

SESSION OUTLINE

WORK PERIOD.

GROUP CONFERENCE.

QUIET MUSIC.

CALL TO WORSHIP (See material in *Juniors*).

PRAISE HYMN. "Praise the Lord, Ye Heavens Adore Him."

SCRIPTURE. Selected from nature psalms.

AN EASTER STORY. Chosen and told by the adult leader.

PREPARATION FOR PRAYER.

PRAYER. Led by a junior.

HYMN. "The Day of Resurrection."

OFFERING.

CLOSING HYMN.

Planning with the Adult Leader

In today's session we wish to help juniors to find ways of sharing joy at Eastertime and to plan and carry out a worship praise service.

As much of the planning and carrying through of this session as possible should be done by the juniors themselves. (See material for the junior leader in *Juniors*.) The first part of the meeting may well be spent in continuing activities and plans initiated last week.

If members of your group are not accustomed to leading their own worship services, they will need much help from you. The service should be kept simple. Remember that it may not be as finished as one you could arrange, but the boys and girls will show more reverent joy in their own service. Those who are to take part should be so familiar with their place in the service that it may be truly an experience of joy and praise. Your contribution may be an Easter or a nature story.

Children Like to Know

(Concluded from page 22)

share of our contributions. During the long periods between these special days we have only to speak of the emptiness of one or another bottle and say a few words in favor of whichever one most needs replenishing, and we find them filling up rapidly for a few weeks. Sometimes our Sunday school lesson will serve to emphasize some certain cause and bring an increased offering to that bottle for a time, showing that the children do individual thinking along those lines.

We empty the bottles each Sunday, the treasurer crediting so much to current expenses, and so much to missionary causes. She keeps separate envelopes for each of the missionary causes, so she can keep faith with the children and place what has accumulated from week to week where it belongs.

How Good Citizens Cooperate¹

Prepared by Lucy King DeMoss

APRIL 16-MAY 14

INTRODUCTION

The junior children under your leadership will be the adult, law-making, governing citizens of the future. It is the opportunity of the teachers of religion to challenge their minds and hearts with the guiding principles of the teaching of Jesus. Discrimination between right and wrong, appreciation of the value of kind thoughts and actions, unselfish cooperation, concern for those who are handicapped—all Christian attitudes may be emphasized in such a way as to appeal to the junior child. He responds with enthusiasm to justice and fair play when it is presented to him through stories and discussion.

All juniors have certain community experiences. They go to school and use the school property and grounds for their study and play. They use the sidewalks for walking and use the streets for their roller-skates and bicycle. They play ball on lots and commons. They go to the grocery and buy. They have paper routes and sell. They sometimes distribute circulars from door to door. They use the conveniences and luxuries provided by their city and township. They are a part of the community. The public schools are doing a good piece of work in informing pupils about the various functions of city government, but often this does not lead to the actual participation of the child himself. The church can build upon the junior's knowledge of civic affairs in such a way as to make him conscious of the Christian influence in community planning and activities. The junior can be shown that what happens in one part of the town is felt in every part. He may learn that there must be cooperation between the city officials and the people in order that the blessings of health, good morals, and happiness may be for all. A Christian community is made up of people who are trying to live as Christians wherever they may be.

The purpose of this study is to guide junior children in appreciation of their own community; to help them to discover that good citizens work together in community undertakings. They will see that they have an important part in the life of the neighborhood. They should be able to see that a Christian citizen cares whether or not his city or town has good laws and that the laws are kept. The study should lead to a better understanding of what it means to be a Christian citizen and to take part

in building a Christian community in any section of the country where they may live.

Some Helpful Books for the Leader

Citizenship, Henry Noble Sherwood. Especially chapters on "Living Together," and "Play and Recreation."

We and Our Government, J. W. Jenks and R. D. Smith. Chapters XVI and XIII, "How the City Serves Its People," and "Community Life."

What Makes a Town Good? Pamphlet published by The American Civic Association, Union Trust Building, Washington, D. C.

Young America Makes Friends, Mary Alice Jones and Rebecca Caudill.

Out in the Country, Hazel V. Orton.

When You Grow Up to Vote, Anna Eleanor Roosevelt.

Planning for the Sessions

The adult leader should read all of the suggestions for the juniors, as given in the story-paper *Juniors*, and should be prepared to help the group to make their plans. A Planning Committee is necessary and perhaps a Findings Committee if the children are mature enough. Do not assume that they are not, but on the other hand do not insist upon any plan of committee work to which the children do not respond with interest. If you do not have the hymns suggested, look for others which are suitable. Do not leave the songs to hurried and thoughtless choice.

SESSION I. APRIL 16

WHAT MAKES A COMMUNITY GOOD?

SESSION OUTLINE

WORK PERIOD.

PRELUDE. "America the Beautiful."

OPENING SENTENCE. Jesus said, "Thou shalt love thy neighbor as thyself."

HYMN. "America the Beautiful" (1st stanza and the following):

"O beautiful our (city, village) lies
Its streets and homes so dear,
It holds within its boundaries
Our happiness secure.
We love our city beautiful;
Oh, may we ever be
The kind of Christian citizens
Who serve it loyally."

SCRIPTURE. Psalm 122.

REPORTS OF COMMITTEES WHO VISITED CITY OFFICIALS OR

STORY. "Jim's Lost Bicycle."

DISCUSSION. "What are some of the things that make a community good?"

Led by the adult leader.

STORY. "A Man Who Loved His Home Town."

PRAYER.

OFFERING.

Planning with the Adult Leader

A number of suggestions are made in *Juniors*, the carrying out of which will depend largely upon the adult leader: (1) Securing pictures of the public buildings, either cards or kodak pictures. (2) Making a picture-map or model of the community. This is a fruitful activity if properly directed. (3) A visit to the city building to interview officials. You will find men in city offices quite willing to answer the children's questions, but they will do it more intelligently if they have a clue as to the purpose of the thing. If you are interested in getting real value out of these interviews, plan them carefully and seriously and arrange for them well in advance of the time they are to occur.

Suggestions for Discussion

The discussion in this session is important and the adult leader will need to guide it into helpful channels. Ask the question: What are some of the things that make a community a good place in which to live? Use the blackboard. Churches, schools, good water, and good streets will be mentioned. Lead the juniors to think of "good people."

All the laws and churches and schools and welfare societies in the world cannot make a community good unless good people are back of them. Good people plan and do the things that make a community good. People who love their community want it to be a safe and healthful place in which to live. What happens when the water supply of a city is not tested regularly? Suppose the garbage is not collected and disposed of. Suppose the milk is not tested. Imagine what it would be like if there were no policemen and firemen. Discuss the various city offices.

Make a list of things your city or town does to protect its citizens. Make a list of some things you think your city should do that it doesn't do. Could it be made a better community? What would happen if there were no quarantine laws?

¹ From outlines copyrighted by the International Council of Religious Education.

SESSION II. APRIL 23

WHAT CHRISTIAN CITIZENS DO

SESSION OUTLINE

WORK PERIOD. Work on map or model started last week; make an "Interesting Neighbors" poster; plan a "Hall of Fame."

HYMN. "My Country, 'Tis of Thee."

INFORMAL DISCUSSION. "Good citizens in our town." Led by the adult leader.

SCRIPTURE READINGS. Psalm 15; Micah 6: 8; Romans 15: 1, 2; Matthew 5: 43, 44; 7: 12.

HYMN. "Saviour, Teach Us Day by Day."

PRAYER.

ORIGINAL STORIES AND POEMS. Written by the juniors.

DISCUSSION. "What Makes a Good Citizen?"

HYMN. "O Jesus, Once a Nazareth Boy."

PRAYER.

OFFERING.

Activities

In the story-paper, *Juniors*, it is suggested that the children write an original story about a good citizen, or a poem about their home town. Be sure that a place is made on the program for such contributions, and encourage all good effort. The opinions and appreciation of the children will show clearly in what they create.

In addition to work under way, a poster on "Interesting Neighbors" or a "Hall of Fame" can be planned, and materials for it can be gathered.

Suggestions for Discussion

Talk informally about the people who have been good citizens in your town. What does it mean to be a good citizen? One who keeps the laws of the city? One who understands why he keeps the laws of the community? One who is willing to help make better laws and see that others keep them, too? What is the best kind of citizen:

1. One who attends strictly to his own business, never breaks a law, never is heard to say what he thinks about what is going on in the community?

2. One who is interested in all that is going on in the community, attends the meetings where the affairs of the community are discussed, is ready to help in any movement that is suggested to make the community a better one, and keeps the laws and understands why the laws were made?

SESSION III. APRIL 30

HOW GOOD CITIZENS WORK TOGETHER

SESSION OUTLINE

WORK PERIOD.

QUIET MUSIC. "This Is My Father's World."

HYMN. "This Is My Father's World."

PRAYER. The Lord's Prayer.

TOPIC INTRODUCED. By the junior leader.

STORY. "Nehemiah Goes Back Home."

HYMN. "Our Father, Thou Who Givest All."

OFFERING.

DISCUSSION. "The Importance of Working Together." Led by the adult leader. Scripture: Acts 2: 44-47a; Luke 19: 1-10.

SOLO. "The Fathers Built This City." (*Singing Worship* and other books.)

STORY. The Story of Jacob Riis.

DISCUSSION.

HYMN. "O Beautiful, My Country" (3rd stanza), or "O Beautiful for Spacious Skies" (4th stanza).

PRAYER.

Activities

It is suggested that time be given to the reading-books. By all means, call at your own nearest library to borrow the latest books on civic matters.

Continue work on the other activities.

Suggestions for Discussion

THE IMPORTANCE OF WORKING TOGETHER

Shut your eyes and imagine for a moment that you have been shipwrecked and cast ashore on an island far from any civilized place. You are the only person on the island. How would you feel? First of all, you would probably be very lonesome. And then, after a while, you would be hungry. There would be no convenient grocery where you could buy something to eat. It might be cold, but there would be no fire. You might be in the dark, but there would be no electricity or gas or Aladdin's lamp. You might get sick, but there would be no doctor. You like to read, but there would be no bookstore or library. In other words, you would not be living in a friendly community at all, but in a world that did not know you were alone. Even if you were able to keep yourself alive on the things that nature would provide, it would be a lonely and hard existence. People are made to live with one another in helpful and friendly fashion.

It took one man four months to build a barn by himself. It took a man and eight of his neighbors just two weeks.

The friends of Jesus knew the joy of sharing work and pleasures one with another. (Ask a junior to read to the group Acts 2: 44-47a.) Do you know of anything that has been done by co-operation of all the people in your community? How did you get your parks? How was the library built? Who pays for these things? Who pays taxes? Have the report from the group that visited the city hall. When you buy a book or a tablet or some candy are you helping to support the city? How? The storekeepers pay taxes to the city for their goods. Taxes are used to make improvements and run the city. Taxes must be collected. Do you remember the story of Zacchæus the tax-collector? (Read Luke 19: 1-10.) To be a good tax-collector, a man must be honest and care for his fellow men.

SESSION IV. MAY 7

HOW GOOD CITIZENS HELP EACH OTHER

SESSION OUTLINE

WORK PERIOD. The group working on the model of the city may add a hospital or a school with a sky classroom for children who are not strong, or a welfare building.

HYMN. "Fairest Lord Jesus."

PRAYER.

TOPIC INTRODUCED. By the junior leader.

ROLL-CALL.

HYMN. "This Is My Father's World."

STORY. "A Flood Comes to a Christian Community."

DISCUSSION. Led by the adult leader.

STORY. "Quarantine."

PRAYER.

OFFERING.

MAKING A LITANY.

Suggestions for Discussion

What would have happened if everyone had said when the flood came, "Let the city look after things. That's what the city officials are paid for!" Talk about emergencies in your community and what happens at such times of stress. Discuss the welfare work in your town, Junior Red Cross, city welfare, community chest, and the like. Suggest ways in which boys and girls can help, such as carrying messages and knowing and keeping health laws. (Plans for the final session, "How Our Community Is Related to Other Communities," will be found in the May BAPTIST LEADER.

DO WE "JUST MEET"?

By
Richard Hoiland

CHURCH WORK WITH JUNIOR HIGH AND SENIOR
HIGH PUPILS IS INEFFECTIVE WITHOUT A GOAL

THOSE who follow more or less faithfully the intimate family affairs of "Uncle Walt" in the comic strip "Gasoline Alley" may recall an interesting conversation of several years back which resulted in revolutionizing the entire curriculum of the "Alley Rangers." Uncle Walt was questioning Skee-zix regarding the underlying purpose or objective of his newly created organization known as the Alley Rangers. The question came as a complete surprise to Skee-zix, for he was totally unaware of any purpose and frankly admitted as much. The Alley Rangers didn't have any objective—they just met! It never had occurred to Skee-zix or to any of his gang, for that matter, that the organization needed an objective or purpose.

Uncle Walt's question, however, produced much thinking and deep concern on the part of Skee-zix. It raised into consciousness a problem that hitherto never even had entered his mind. He resolved that something had to be done about it at once, and so he called a special meeting of the club. The whole matter of an objective was presented most eloquently and effectively by Skee-zix and, as a result, the Alley Rangers unanimously decided that henceforth they would be "women-haters!"

Whatever might be said regarding the wisdom of their decision, at least they became very much aware of a dominant purpose, and for the first time in the history of the organization they consciously directed their activities toward the realization of a desired goal or outcome.

To say that objectives are essential to the success of the church in its work with youth is only to elaborate on the perfectly obvious. Yet all too few of those in places of leadership have any clear-cut idea of what they are supposed to accomplish. Much of our activity seems to take place simply "because." When pressed too severely for a rational explanation of what we are doing we either flounder in despair or resort to the ever-convenient colloquialism—"It's just an old Spanish custom!"

As a matter of fact, many a youth organization in the local church represents little more than the perpetuation of "an old Spanish custom" of one sort or another. No one seems to understand why the organization exists, although it is quite generally assumed that it should exist. Rarely does the entire membership earnestly endeavor to achieve a clear-cut and dominant purpose.

A few years ago a questionnaire was sent out to several hundred ministers, representing twelve Protestant denominations, for the express purpose of ascertaining their judgment about the value of organized young people's work in the church. These men were by no means unanimous in their evaluation. In one respect, however, they seemed to be very much in accord: namely, that church young people were totally unaware of any purpose in their work. In so stating their conviction the ministers were not necessarily laying the blame on the young people. In a number of cases the ministers felt that the difficulty could be traced to ineffective adult leadership. However, the fact remains that a great deal of what is being done in the name of church work with young people lacks purpose. As "Skee-zix" would say, "We just meet."

What is an objective, anyway? What values does an objective have? How should an objective or a set of objectives be determined? Teachers and leaders of youth, as well as the young people themselves, might well give serious consideration to such questions. Would it not be a profitable experience for a young people's society, for example, to build the whole meeting some Sunday evening around these inquiries? What an opportunity to expose the entire membership of a church school class or department to the stimulating process of determining worthy objectives! In the last analysis, objectives have value only as they are *consciously arrived at and accepted by the persons involved*. A statement of purpose, however fine, when presented by someone from the outside never can take the place of a similar statement wrought out of the experience and the

thinking of the young people themselves.

Objectives, to be vital and real, must be formulated in the light of human needs. They must take into account not only the conscious yearnings of youth, but those unconscious needs that should be stimulated. Furthermore, if the objectives finally chosen as the basis for the youth program of a local church are to be truly Christian, they must take into account the needs of our fellow men. In other words, our objectives should reflect the breadth of our human sympathies and understanding as well as an awareness of our own personal problems.

What are some of the objectives generally recognized as basic in the church's program for youth? For several years the writer has been asking this question of our young people themselves, and in summer assemblies and schools for training leaders many young people have expressed their own ideas as to what the church should help them to achieve. A partial list of objectives most generally agreed upon by these youth would include the following:

1. Provide for a better understanding of the Bible and its application to life.
2. Cultivate active loyalty to Christian ideals in every-day living.
3. Provide a wholesome Christian fellowship.
4. Provide opportunity for self-expression.
5. Train for leadership in the church.
6. Provide help in understanding the nature of religion and what it really means to be a Christian.
7. Provide help in facing and thinking through personal problems in the realm of morals and ethics.
8. Enlist other youth for Christ and the church.
9. Help young people to become intelligent world citizens.
10. Provide opportunity for cooperation with other Christian young people, in the community and throughout the world.

Perhaps the most widely used statement of purpose as applied to the church

and its educational program is the so-called "Seven Objectives of Christian Education," adopted by The International Council of Religious Education in February, 1930. With minor changes and adaptations this statement has been recognized by more than forty denominations as defining the general directions in which Protestantism is trying to move. The curriculum committee of the newly organized Council on Christian Education of the Northern Baptist Convention has already begun a study of this set of objectives with a view to adapting it to their own needs. One of the first

adaptations agreed upon is intended to express the general objectives for church work with senior high boys and girls. This statement will appear soon in a free pamphlet describing all available materials for work with seniors. It is reprinted here in the hope that it may serve as a guide to leaders of youth in the local church. Henceforth it will be recognized as a basic document for curriculum work so far as the Council on Christian Education is responsible for building and developing programs and effective materials for this particular age-group.

INCREASING the Interest

By Clarence Huffman

MANY teachers of boys' classes often wonder why their pupils do not care to attend regularly, or why they seem so listless or mischievous during the recitation period. One main reason is that the boys frequently do not really know their teacher.

They see the teacher as somebody who keeps them for half an hour in a small room, often in the basement of the church, as somebody who reads to them long selections from the Bible or other religious books, or has them read the lesson verse by verse with only a little comment. Boys realize the necessity of religious teaching, but they like to live their religion and they enjoy lessons taught by example rather than by precept.

You would be surprised if you were to take your class to the woods for a hike now and then. Go swimming with them; cook with them around a camp-fire, and then, when the fire burns low, tell them stories of heroism and high ideals. The next Sunday should show a different response; by that time they will recognize you as a real companion and, from the friendly contact with you in the outdoors, they will unconsciously make you a sort of hero whom they wish to imitate in their own lives.

Too much time? Yes, it takes a few extra hours, but boys are worth all the efforts you may make. After a few hikes, you will not call it trouble, for you will look forward to the next outing as much as the boys do. Remember that religion is not confined within the four walls of a church; it must be lived every day. What better place to live it than out among your boys in "God's first church"?

In a day when youth in many nations are marching toward the elevation of brute force, Christian youth of many countries are planning to set sail toward a conference that may offer some solution to the ills that beset the world. The Amsterdam Christian Youth Conference, meeting from July 24 to August 2, 1939, aims to gather together representative young people and their leaders from all national and international Christian youth movements. These will attempt to face the meanings and the common resources of the Christian faith as a way of life. From such discussions the young people hope to arrive at a larger understanding of the meaning of the Christian religion.

The Seven Objectives of Christian Education

*Adapted for Work with Senior High
Boys and Girls (15, 16 and 17 Years)*

The desired outcome of Christian education in the individual is a growing Christian personality. The development of this growing Christian personality in a senior high pupil involves:

1. An awareness of the reality of God and a reverence for him, an increasing fellowship with God and that mystical experience with him that brings a sense of peace and poise; a realization of the power of God as a resource for enrichment of life; an insight into the purposes of God and one's personal relation to these purposes.

2. An understanding of the Jesus of history and a growing appreciation of his unique character, his attitude toward men, and his sense of God; a definite and voluntary personal acceptance of Jesus Christ as Saviour and Lord, and a progressive, whole-hearted allegiance to him as the Way, the Truth and the Life.

3. An appreciation of the origin of the Bible, its unique message and value for the development of Christian faith and for guidance in right living; an increased appreciation of the help for Christian living to be found in religious experiences as expressed in other literature, the fine arts and life.

4. The development of those qualities of Christian personality that tend increasingly to provide adequate adjustment in all life-situations, particularly in: an increasing ability to think independently, with a sincere respect for the judgment of others; the development of a wholesome attitude in all boy-and-girl relationships, with an increasing appreciation of Christian family life; and an adequate personal adjustment toward society during this period of apparent misunderstanding and injustices.

5. The discovery and the practice of a Christlike attitude toward others through fellowship, conference and co-operation with those who are striving for Christian ideals in society, irrespec-

tive of race, creed, or economic conditions.

6. A deeper understanding of the nature and the purpose of the Christian church; a guided growth into intelligent, active and efficient church-membership; the ability and the disposition to enlist one's friends for Christ and the church and to cooperate constructively and willingly in the organized society of Christians.

7. Acceptance of the responsibility for making the greatest possible contribution to the establishment of the kingdom of God, and a realization of the necessity for and a participation in definite training for the accomplishment of this end.



APPLE TREE IN SPRING

By Eleanor A. Chaffee

In ruffled skirt of pink and white
This gay young April tree
Stood on her toes and tried to reach
The sky's blue, cloudless sea.

And when the sun had sunk to sleep
Deep in the star-hung West,
The young tree slumbered, with a bird
Close nestled on her breast.



THE ABOVE SETTING ILLUSTRATES THE PALESTINIAN DRESS DURING THE TIME OF CHRIST. IN PREPARING TO COSTUME A RELIGIOUS DRAMA, LOOK AT PICTURES—COPIES OF THE BEST PAINTINGS BY THE WORLD'S GREAT ARTISTS

WORSHIP REALITY IN BIBLICAL DRAMA

BY
LUCY BARTON

YOU like to be in plays, and you agree that there is no better way to understand a story than to have acted it out. That is the reason our churches are opening their doors again to religious plays. As you know, European drama was reborn in the mediæval church. You know, too, that after the drama left the service of religion it hired out to many masters, not always reputable, and was ever afterward regarded with suspicion by many good folk. That antagonism is nearly forgotten now, and most church groups welcome the refreshment, the recreation and the inspiration that come from dramatic presentations.

Yet this valuable art can be misused, so that instead of engraving on the minds of actors and audience a true and vivid picture, it makes only a false impression. The blame may rest with the author of a religious drama. Has he handled his theme too trivially, or—a more common fault—stupidly and undramatically? The director may be at fault. Has he, failing to understand that an audience has to be held, let the production drone away on a dead level of monotonous voices and meaningless action? Too often the trouble lies with the amateur actor, principally because he fails to exert his imagination to help him bring to life the character he has been given to play. Only when

every one of the actors has made this effort of the imagination will the audience feel the play with them.

A good actor can win an audience to that belief in the imaginative world he is setting forth without help of costume or make-up, using only the instruments of a flexible voice, a mobile face and a responsive body. But most amateurs feel the easier for the external help of make-up; and they are likely to rely still more heavily upon costumes to "put across" their assumed characters.

Yet successful characterization is not attained merely by dressing up. Of what avail are the most sumptuous robes that ever glittered upon a king of the Orient, if within them John sags his shoulders and shuffles up the aisle, holding his jar of myrrh in hands that are all thumbs? What chance of appearing regal has the most bejeweled crown if it has to sit above John's sheepish face, a face that turns from Dad to little brother, to neighbor Jim, and relaxes in a silly, self-conscious grin? Self-consciousness—that is what makes the trouble. For if John spends all his thoughts on John, he has no thought

left for the royal personage whose robes he wears.

Of many remedies worth trying, here is one. Let us suppose that the actor has agreed to take a part because he believes in the play and its message and wishes to share with his audience. Now he has become one of a group, all working together for the same end. The imagination that each one brings and loyally shares determines the success of the effort. Therefore, each actor is called upon to imagine not only his own "part" but the play as a whole.

Suppose the group has undertaken a biblical play. Then the actor must become acquainted as far as possible with the biblical country and the life of the time. He must turn his mind from our present world to a world where manual labor had a direct connection with each person's routine of eating, sleeping, keeping warm and clean. Only the rich did not toil for their daily bread, and they saw all around them others so toiling. Therefore the experience of sowing grain, cultivating it, reaping the harvest and winnowing the wheat was a matter

of food or hunger. Jacob was a rich man, but his sons brought their sacks to Egypt for the very grain with which they would feed their families. The experiences of fishermen and shepherds, also, were living realities even to town-dwellers. Their mutton did not come to them by grace of the packing-houses, nor was their fish routed to them via a tin can or a refrigerator car.

Men and women were well aware, also, by what process they were clothed. The connection between the wool growing upon the back of a sheep and the



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IN THE PASTORAL COUNTRY OF JUDEA, A SHEPHERD MIGHT BE WEARING THE WOOL HE HAD CUT FROM HIS FAVORITE SHEEP ONLY A SHORT TIME AGO

warm cloak that protected a man from the wind was direct, and was made through the efforts of a small number of workers. In the pastoral country of Judea, a shepherd might well be wearing the wool that he had cut from his favorite sheep only a short time ago, and it might never have gone farther abroad than from sheep pen to cottage. Only the sheep, the man, his wife, and possibly the village dyer, were concerned. From such home-grown, spun, woven and dyed cloth they made garments which, experience had proved, were best adapted to life as they lived it.

So, too, with dishes. Rich men might, at vast expense, bring vessels of gold and silver from distant lands; yet they knew that the beauty for which they paid had been conceived and wrought by craftsmen, not by machines from the designs of a "commercial artist"; and the majority of folk ate from earthenware that showed the fingerprints of the local potter, a neighbor. To the persons of whom the Bible tells, allusions to "lost sheep," to "tares among the wheat," to "pitchers broken at the fountain" were not poetic, but ordinary examples taken from daily life. Women in Palestine met around the village well, where they went to draw water for household needs. Truly, the well was the community center.

The climate was always to be reckoned with; man could do but little to mitigate its cold and virtually nothing to escape its searing heat. Having no way to adapt the weather to their living, they adapted their living to the weather. They built houses for shade as well as for shelter, and the vines and the fig-trees they planted before their doors were cherished for their protection as well as for their fruits. They made their houses with flat roofs so that when the sun had retreated they could go up and sit there in the cool of the day and in the night season. From the roofs of their houses, as well as from the pastoral hills, men considered the stars in their courses.



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THE EXPERIENCE OF SOWING GRAIN AND REAPING THE HARVEST WAS A MATTER OF FOOD OR HUNGER

To the dwellers in biblical Palestine it was not merely a quaint idea that they should be entertained of an evening by a teller of tales; such a person was natural, right and very necessary in a life free from the daily news sheet, the public library and the radio. Folk-songs were not something one learned about in school, but formed part of the texture of everyone's life. The whole structure of religion and its observances was as vital as husbandry and the bread that came therefrom. Thus, when Mary, out of the fulness of her heart, sang the "Magnificat," she was clothing her exultation in words that formed part of her heritage. Those who hailed the Messiah had ready in their minds the words of the old prophets, now to be fulfilled.

All these facts are well known to any group that is undertaking a play for the church. Known, yes, but by way of the eye, from the printed page, or by way of the ear, from what someone has said. Before the actor can make them real and believable to his audience he must know them also with his imagination so that he may express their reality. How is he to do that? First, by grasping the facts with his mind, realizing that the person he is interested in interpreting lived the way he did, not because he was "someone in the Bible" but because his life grew naturally from his environment.

A boy in Bethlehem did not regard life as "funny" or "quaint" or "poetical." It was just—life. Then the actor must think of himself as living in the environment, so that when he feels the emotion called forth by the dramatic situation he will feel it, not as a present-day American, but as a Palestinian. When he succeeds in believing in the reality of all he has been thinking about, it will seem natural to him to move about in a Palestinian house, to use Palestinian water-jars, bowls, stools, couches and, above all, to wear garments like those worn in Palestine during the time that Jesus lived there.

Since he now knows that the environment is right for his character, in the person of that character he will feel at home there. He will pick up an antique lamp with as real a belief in its function of light-giving as he now has when he turns the switch that floods his room with electric light. He will sit or recline on a couch and dip his fingers in a bowl of food as convincingly as he now perches on a high stool and sucks malted milk through a straw. He will wear an ample robe, flowing sleeves, a turban, as naturally as he now gets about in corduroys and a pull-over. When his costume has ceased to seem like "fancy dress" and has become clothing, the inevitable clothing of the character he is portraying,



© C. Lutz

THE LOCAL POTTER MANUFACTURES HIS WARES BEFORE THE EYES OF PROSPECTIVE CUSTOMERS

when he can wear it, however bizarre and however alien to his ordinary self, with the ease of custom, then that costume will help, not hinder, his interpretation. And, no longer "costume conscious," he has ceased to be self-conscious.

When John has reached that stage as an interpretive actor, he need not be afraid that anyone, even neighbor Jim, will think of him as "all dressed up like a plush horse." Jim will be part of the audience who, spellbound, sees the king who followed a Star. The audience will be willing to go along with such a king and kneel with him at the manger.

YOU'LL LIKE THESE PLAYS

By Lucy Wetzel McMillin

YOU'LL like these plays because of the ease with which you can present them and for the delightful way the authors have made real problems live.

The rural play, *Prize Money*, deals with typical farm problems. Nevertheless, underneath it all lies a question each individual must answer for himself, whether he live in cot or castle: Shall selfishness or understanding of others be the ruling factor in life?

The city play, *What Shall It Profit?* deals with the rapidly growing problem about gambling rings. Do they touch you and me and our children? Is it "protected" vice that really dictates our civil and political life today?

The fantasy, *Maker of Swords*, perhaps was inspired by some of the investigations that would place the blame for war squarely on the shoulders of the manufacturers of munitions. Today we fear to face the vastness of the influence of such agencies. Does the *Maker of Swords* actually hold the welfare of many peoples in his hands? This ironic little drama supposes just that. It claims that the *Maker of Swords* is the maker of wars.

PRIZE-MONEY. By Louis Wilson. One act: one simple setting. Characters: Two men, two women and one child. Time: The present day. A worship service is suggested, which, used with the play, would furnish an entire evening's program. Published by Walter H. Baker Company. Price, 35 cents. Royalty, \$5.00.

Mary Hamlin, Percivale Wilde and Fred Eastman selected this play for the approved list of religious dramas of the Religious Drama Guild "because of its combination of religious and dramatic values."

The action takes place in the living-room on the farm of Lemuel Jones, in central Illinois. The first part of the act is a dialogue between Lemuel, fifty-five years old, and his wife Sadie, who is forty-eight. Lem, a kind-hearted, stolid sort of person, has no patience with fancy ideas about silly things as rugs, pictures, or doilies. Sadie has made a pitiful attempt to beautify their living-room, but she never has owned a real picture. The immediate problem concerns Uncle Pete, who will become their responsibility if the woman who takes care of him should die. Lem leaves to make a call on the uncle. A neighbor, Mrs. Schmidt, and her little daughter come to see Sadie. The child affords bits of comedy relief. The mail brings Sadie a check for twenty-five dollars, prize-money for a recipe that she had sent to a magazine. Immediately, Sadie delightedly plans a trip to the city. In the midst of such a roseate dream, Lem returns, bringing with him Uncle Pete. The way in which Uncle Pete and Sadie find mutual understanding is beautiful and very dramatic. The prize-money gives life to Uncle Pete and a new happiness to Sadie. Kipling's poem about "Life's Last Picture" is used most effectively in the climax of the play.

WHAT SHALL IT PROFIT? By Eliot Field. Published by Walter H. Baker Company. Price, 35 cents. One act. A simple office setting. Six male characters; three women.

Harry Chandler is a successful business man and politician who began his career as an idealist, but has long since reached the conclusion that practical politics holds no place for sentiment. On the morning when he expects word from the party nominating committee that they have chosen him for governor, his wife comes to his office greatly alarmed. Their children, Bob, twenty-five, and Peggy, twenty, did not come home the night before. Because Mr. Chandler had been away making a speech, Mrs. Chandler had waited alone. Hearing that her son and daughter had become involved in some dangerous situation, she appealed to her brother, Frank Richards, a special officer of the police. Richards protects his sister's (Please turn to page 36)

You Get What You PAY FOR



You pay \$80,000 for a heavy tank

OR

That sum will
build a civic
center for a
small community



It also represents
the life-earnings
of a trained man

Or finance a four-
year college course
for twenty people



Illustrations by Kreigh Collins

POSTERS FOR PEACE

THE "poster-for-peace" campaign has run for the past five months in *Young People's Leader*. With the poster shown above, it will run for five months more in *BAPTIST LEADER*. Other church organizations might well take up the project where the young people's society has not done so.

The making of the poster is very simple and does not require even any artistic ability to be effective. Simply secure a piece of Bristol board, or white card-

board, about 18 by 24 inches. In magazines and newspapers you can find illustrations corresponding to those shown above. Paste these on the cardboard in approximately the arrangement shown, letter in your captions and mount your poster on the church bulletin-board or in some other conspicuous place. In these days of greater and ever greater armies, you will do your fellows a service by showing what *might* be done with that money.

A Puzzle Party FOR AN APRIL EVENING

By Helen Goodrich Mastin

WRITE your invitations on question-mark cut-outs, starting at the left and continuing around and down to the point. Here is an example:

Please present yourself at our Puzzle Party with Plenty of Patience, Pluck and Pep, Promptly at 8:00 o'clock. Put a Puzzling Portrait of yourself in your Pocket and Proceed. If you have a real Puzzly Puzzle, bring it.

When? _____
Who? _____
Where? _____

Programs

Programs are always attractive and acceptable. Write the events backward on white cards on which you have pasted small red question-marks. Give the guests small, inexpensive mirrors to aid in the reading, or tell them to hold the programs before the large mirrors that you have hung at various points in the room.

THE PROGRAM

Penny Puzzle
Puzzling Positions
Puzzling Portraits
Whistling Puzzles
It's a Puzzle to Me
Human Tit-Tat-To
Lawyer's Puzzle
Puzzling Pinholes
Why?
Progressive Post-card Puzzles
Pastry Puzzles

Decorations

Use any color scheme, but have many question-mark cut-outs of various sizes hanging from the lights and suspended from the festoons.

Penny Puzzle

As the guests arrive give them pencils and slips of paper on which a question-mark appears. Tell them to look at the glass of water that you have placed on a table and estimate the number of pennies that can be dropped into the container before the water overflows. When everyone has arrived, give a public demonstration to determine the winner.

Puzzling Positions

This mixer is a mixer. Form two circles, one within the other—the girls

in the center, the boys outside—so that a boy and a girl are partners. The leader calls, "Back to back," "Toe to toe," "Arms linked," the players following the commands until the leader calls "Change!" Then each scrambles to find another partner and take the same position. The leader calls again, "Girl sits on chair, man kneels in front." At the leader's call, "Change!" everyone scrambles again. Other orders might be, "Girl leads man by the nose," "Man walks backward, girl walks forward," "Girl sings to man," "Man quotes nursery-rhymes to girl," "Join hands above heads and skip."

Puzzling Portraits

By this time all have arrived and have turned their puzzling portraits or snap-shots over to the committee. The committee has numbered and arranged the pictures in a gallery. Armed with cards and pencils, each contestant identifies as many as possible in a given period of time. "Is that you?" "I can't believe it." "When did you wear your hair that way?" "Did you ever have a mustache?" These are some of the exclamations one hears at the viewing of such a gallery.

Whistling Puzzles

A circle is formed around someone who is "it." Each person must whistle a tune and keep on whistling until "it" can pick one melody out of the bedlam and identify it. The one identified must change places with the one in the center and the game continues.

"It's a Puzzle to Me"

One of the guests goes out of the room. All the others make remarks about him, complimentary or otherwise. When everyone has said something, the victim is called back into the room. He begins, "It's a puzzle to me, but I heard that someone has said something about me. Did you?" pointing to one in the circle. This player replies, "Oh, no, I wouldn't say anything about you, but I heard someone say that you are lazy." The unfortunate one then tries to guess who made the remark. When he thinks he knows, he goes to that player, saying, "It's a puzzle to me why you said I was lazy." If the guess is wrong, the one accused replies, "I wouldn't say you were lazy, but I heard someone say that you could sing beautifully." "It" must try to guess this one also, and if he is

right, the one who made the remark must leave the room, and the game goes on.

Human Tit-Tat-To

Mark a regular tit-tat-to diagram on an old sheet. Spread the sheet flat on the floor. Choose sides and appoint captains. Name one team "Crosses," and the other side "Zeroes." At the signal the captain of one side takes his position in any one of the squares of the diagram. The captain of the other side follows, then the player of the first side takes his position, attempting to make a row, either straight or diagonally, with the captain so that the next player on their side will form the third cross or zero and win the game. The side that wins earns one point. Decide on a definite goal—such as 9, 15 or 21—and when one side reaches that score, let the game stop. Who has not played the old game on paper? You will find that the same interest rises in this variation.

Lawyer's Puzzle

Divide each of the two previous sides into two groups and send the four groups to the four corners of the room.

Lawyers chosen from each group meet in the center of the room. They select some object or idea to be guessed. Then each lawyer goes to another group than his own.

All the players begin plying him with questions to which he may answer only "Yes," "No," or "I don't know." The object might be "A diamond in a mine in South Africa," or "The shadow of the statue on the state capitol building." Questions are asked, such as "Is it alive?" "Is it in the animal kingdom?" "Is it in the Orient?"

The group that first discovers the object clap their hands loudly. New lawyers then are chosen and the game proceeds.

Puzzling Pinholes

Pile together as many sheets of paper as there are persons to play. Scatter on the upper one, at random, six grains of rice. Then, without disturbing the rice, prick through all the papers six holes where the rice has fallen. Distribute the papers and ask each person to draw a figure on the sheet of paper using the holes as guides. Holes one and two should form the head; three and four, the hands; and five and six the feet.

Why?

Each girl is asked to choose a man and invite him to call upon her. For example, Mary White asks George Brown and urges him to accept her invitation by giving him a very good reason.

Why he desires him to call. He must accept and explain why he is glad to come. In both cases the initials of the chosen partner must be used in forming the reason. Mary White tells George Brown that he must call because he is "growing bald," and he answers that he will gladly call because she is "mighty witty." After giving the guests a few minutes to formulate their invitations and acceptances, then the leader starts calling for reports. "Bob Burns, who invited you to call?" Bob replies, "Gertrude Fry. She said she wished me to call because I was such a 'Big Boaster.'" The leader then asked Gertrude why Mr. Burns desired to accept the invitation. She might reply, "To get a 'good feed,'" or "To wear my 'ray fur.'"

Progressive Post-card Puzzles

If the committee decides to use this game, they may find it necessary to omit three or four of the other games. About an hour should be allowed for playing. Four players sit around small tables. The tables are numbered and each player has a score-card that designates the table at which he should start this game.

Each table holds four complete post-card or cut-out puzzles. Cut each puzzle into eight pieces and jumble these thirty-two pieces in the center of the table. The player with the most puzzling age plays first. (This is usually decided with much jolly and good humor.)

The first player chooses a piece and then each in turn does likewise. On the second round each chooses a piece that he thinks matches or fits the first one chosen. On the third round, if a player decides that he cannot use the second piece chosen, he may return it to the center and choose another. If his choice is good, he keeps it. If not, he awaits his next play to return it to the center and choose another. This continues until someone has completed a puzzle, thus stopping the play. The winner scores points. For the rest, each piece correctly matched counts one point. At the end of the game the two players with the highest scores move to the next table. At table One, however, the losers move to the table at which the players made the lowest score.

Party Puzzles

Even the refreshments are puzzling. South Americans have a favorite party dessert that they call *Huevos fritos* (fried eggs). It would be most appropriate for this occasion. A white pudding such as our tapioca pudding represents the white of the egg and a half-picot in the center looks surprisingly like the yolk. Serve this with sandwiches made of loaf-cake cut in slices and filled with fondant. For a drink, serve iced chocolate-milk or hot cocoa.

You Are Needed

AS A LEADER

By Faith Huntington

PERHAPS life has favored you above others and given you more than average ability. Then you are needed. The world finds so few leaders who are both willing to tackle and capable of solving its pressing problems.

Because he is under a greater temptation, the young person with special talents needs to exercise more than average courage, if he desires to put service above personal gain. In boom times, the latter may bring fame and wealth. Even in times of depression, the leader usually can find a job.

Yet, is it not an error to say that the career of service is less attractive than the career of money-making? Contrast the life of Jane Addams with the career of some millionaire. He has gained something perishable; she achieved the imperishable. In striving for comfort and happiness for himself, he has become comfortable but unhappy; in helping to make others comfortable and happy, Jane Addams received a real satisfaction.

Others besides the social worker can render service. Are your talents varied? Do several fields seem open to you? If you cannot decide which to enter, why

not choose the one where the need seems greatest?

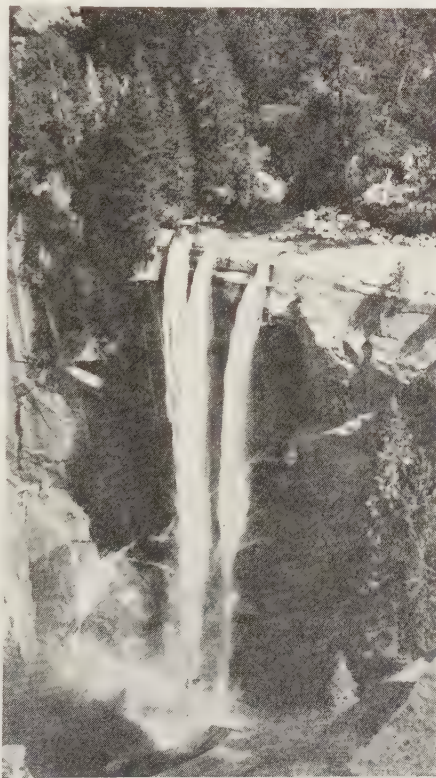
Many feel that war is the most pressing problem of the day, more important than new inventions, more important than art. If war comes, unhindered, all fields may be destroyed. Newton D. Baker, Secretary of War during the Wilson Administration, says: "War is the greatest menace in modern life. One by one every other plague has been, or is in the way of being, conquered by science. War, on the other hand, uses the triumphs of science to widen its scope and increase the depths of its disaster."

That may sound to you like a need too staggering to meet. However, the one big problem really consists of thousands of smaller problems, and you may wrestle with one of these. You may tackle this problem as parent, writer, lecturer, teacher, business man, research worker, government official, cartoonist, economist or minister. You, yourself, in view of your particular talents, will think of a number of things that you can add to this list.

The scientific world opens another big opportunity for leadership. The nineteenth and the twentieth centuries have seen great progress in the physical sciences, such as chemistry and physics. Another group of sciences, however, lags dangerously behind—the social sciences that include economics, government, sociology and psychology need new leadership. Chemistry and physics have shown us how to increase the food supply, but economics has not shown us how to distribute it. Chemistry constantly makes warfare more deadly, but the science of government does not make the same rapid progress in finding substitutes for war.

If you have an interest in the war problem and likewise an interest in the sciences, here is your chance to combine those interests. Julian Huxley, famous teacher and writer on scientific subjects, wrote an essay called "Peace Through Science." In it, he suggested "scientific research directed to understanding and eventually controlling" the economic, political and psychological causes of war. He remarked upon the strange fact that no such work is being carried on at the present time.

You who have unusual ability—how very fortunate you are! You can work out larger problems than most of us can solve.

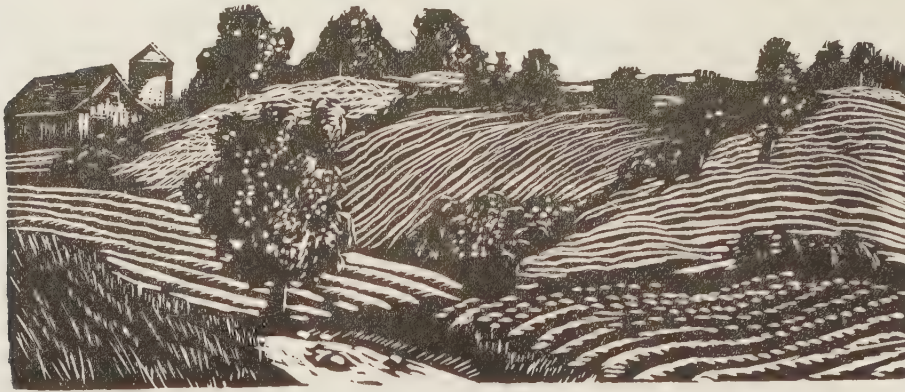


Stanley A. Gillet

THE TORRENT'S FALL, BY DANCING RAIN-BOWS SPANNED

—Pierpont.

The first two articles of this "You Are Needed" series were published in "Young People's Leader," December, 1938, and February, 1939. The final article will appear later.



SONG FOR SPRING

By Helen Mitchel

Now when the earth and the sky sing
together

Songs all a-lilt with a melody gay,
Winds are as gentle and soft as a
feather

Lazily drifting its uncertain way.

Flowers come frolicking over the hill-
side,

Brilliantly drift in the gold of the sun.
And swiftly the morning is vanquished
by noontide,

While soon on the grasses the night
shadows run.

Trees in their fairylike beauty and
splendor

Shower snow-petals on breezes that
woo—

Light-hearted love, from a fickle pre-
tender,

Evermore roaming and always untrue!

Birds are astir at the first breath of
morning,

Throbbing response with a ravishing
song.

Days, their bewitching selves ever adorn-
ing,

Aimless as bubbles, glide slowly
along.

Night is a dream—it is elfin and know-
ing,

Whose perfume is haunting, and only
will cling

Shyly to earth that awakened and glow-
ing

Thrills to the touch in the magic of
spring.

You'll Like These Plays

(Concluded from page 33)

confidence in her children, and at the same time makes Chandler understand that the son is involved in a gambling scandal and the daughter has run away

with a shady political aide of her father's.

This nomination for governor carries with it an understanding that the nominee will protect certain gambling rackets. Chandler faces the situation squarely and realizes that it profits a man but little if he shall gain the whole political world, but lose his own family.

There are excellent characterizations. Chandler, of course, is the protagonist for the theme of the play. The part of Richards requires most careful character portrayal. The three women must know how to show controlled emotion.

This is one of the new plays, and a most timely one when we realize the protected gambling that tempts our young people on every hand.

MAKER OF SWORDS. By Sterling Olmstead. Published by Walter H. Baker Company. Price, 35 cents. A one-act play, with nine male characters in the imaginary country of Matian.

Who makes war? Manuel, a sword-maker, is quite sure that he does. He has achieved great wealth by his craft, for he has made good swords and sold them secretly to each of the enemies. He is not happy at the moment when the play opens in his shop, for the brother princes to whom he has sold his wares have settled their difficulties and intend to live at peace with each other. The Maker of Swords decides to start a rumor that one prince passionately admires the wife of the other.

Quite unexpectedly, the princes arrive in Manuel's shop. Each claims that Manuel has been a traitor. They try him, find him guilty and sentence him to die. Manuel, apparently most humbly remorseful, arranges for his own execution, but in so doing he plants seeds of distrust in the minds of each prince. They quarrel and finally arrive at the point of declaring a new war. Thus Manuel obtains his reprieve. Then each prince secretly asks Manuel to make him many more swords. The whole thing brings home to the audience the irony of the situation. Such a fantasy carries a vivid message.

WHOSE Responsibility?

By George M. Dodson

HOW easy it is to complain that members will not attend the various meetings of the class, thus attempting to shift the responsibility to other shoulders! Perhaps some of it belongs there, too, but isn't there another side to this problem?

Writing in a trade journal, a man who has been quite successful in organization work in his own special field offers this thought: "Officers should never criticize the members for not attending meetings, for in accepting the responsibility connected with their office they also accept the responsibility of making the programs and the meetings of sufficient interest to those members to insure their attendance."

Certainly that idea merits consideration from any class officer or committee member who has felt disheartened because of lack of attendance. So often this indicates only that the class members have not found recent meetings of any great help or inspiration, and so have allowed other things to interfere with regular attendance. There is no reason to believe that such lack of interest will be permanent, for it will vanish as soon as the meetings are improved to the point where everyone will look forward to them.

Any worker realizes this will be a small task. It calls for experimentation with different types of meetings in order to discover what the members like best. It also requires close contact with the members in a sincere effort to give them what they want and need, rather than deciding on the programs and then trying to make them like what is provided.

NEW

CHURCH SCHOOL LESSONS

Because young people in high schools today must face such conflicting standards of living, "Which Way for a Christian?" appears as Part 3 of Course in the new senior series of Keystone Graded Lessons. Edwin T. Dahlberg, the author, an experienced pastor and counselor of young people, ably discusses the confusing questions of the day. In each instance, he offers a solution the Christian standard, leaving no doubt in the minds of the pupils to which course they should take.

"Enriching Life Through Worship" by Stanley A. Gillet, follows as Part 4 of Course XI, and will appear during May.

Helps for the Leader

Prepared by Dorothy E. Claypool

APRIL 16

QUESTIONS AND ANSWERS ABOUT THE BIBLE

(Read first the material printed in the story-paper, *'Teens*, for April 2, page 6.)

Many of our readers have suggested that a few of the members in their societies have been able to discuss the topic intelligently because they did not have access to material on the subject. So we have presented the discussion material for these topics in *'Teens*, our new story-paper for junior high and senior high readers. Each week, from now on, we will present the topic material that will be discussed two weeks later in the meeting. For example, the April 2nd issue of *'Teens* will contain the topic for April 16: "Questions and Answers About the Bible."

On the other hand, we believe that the leaders of the meetings will desire no special assistance. Therefore, on these pages in BAPTIST LEADER we shall offer suggestions as to books that should be helpful, questions that may be discussed, and appropriate hymns. If you do not find the material that you need, or if you think of other suggestions that could be added, please let us know.

Read Helpful Books

The Bible in the Making, by J. Paterson Smyth.
How We Got Our Bible, by J. Paterson Smyth.
How God Inspired the Bible, by J. Paterson Smyth.
The Bible, Its Origin and Growth, by J. Harrell.
The Book of a Thousand Tongues, edited by Eric A. North.
The Story of the New Testament, by Edgar J. Goodspeed.

Gather Pertinent Facts

The Bible is the word of God. By inspiring men to write things that they believed, he has presented a progressive revelation of himself for men to follow. We need the Bible because no other book in the world gives us such correct information about God. No other book presents so clearly the story of Christ. The Bible gives very explicit instructions about the things we must do if we would live Christian lives. When is a valuable book can be had for so little a price, why should anyone be without it?"—Stanley A. Gillet.
The workers in the British Museum have completed the reconditioning of the

Codex Sinaiticus (the old manuscript of the Bible found in the monastery on Mt. Sinai) and now they announce that they believe four scribes wrote the manuscript from dictation. They have come to this conclusion from the differences in spelling and writing.

Prepare an Outline

- I. What Is the Bible?
 1. The word of God.
 - A. How we know this to be so?
- II. How Does the Bible Differ from Other Books?
- III. How Did We Get the Bible?
 1. By word of mouth.
 2. Observers were inspired to write accounts of what they saw.
 3. Manuscripts were collected and preserved.
 4. Translations were made into modern tongues.
- IV. How Has the Bible Helped Others?
 1. Inspired creative work.
 2. Influenced their thinking.
- V. How Can We Use the Bible?

Select Appropriate Hymns

(Because we understand that most of the young people's groups are using *Hymns for Creative Living*, we shall suggest hymns from that book.)

- 74, "O Word of God Incarnate."
- 75, "Book of Books, Our People's Strength."
- 76, "Thy Word Is Like a Garden, Lord."
- 77, "Break Thou the Bread of Life."
- 139, "O Love That Wilt Not Let Me Go."

APRIL 23

WHY THE BIBLE NEVER BECOMES OUT OF DATE

(Read first the material printed in the story-paper, *'Teens*, for April 9, page 14.)

Read Helpful Books

See the suggested books for the April 16th topic.

Gather Pertinent Facts

The King James or Authorized version of the Bible was first printed in 1611 by Robert Barker. He set up in type what the group of scholars appointed by King James had approved as authentic Scripture.

The first Bible printed in the United States was run off the press in 1663.

Before the fifteenth century, all copies of the Scriptures were made by hand.

The oldest manuscripts in existence are: The Vatican Manuscript, the Sinaitic Manuscript, and the Alexandrian Manuscript. They all date from the fourth or the fifth century.

God's word does not change—but the English language does. Therefore the newer translations present a changed appearance because they offer new words in place of expressions that have grown obsolete.

The scientist Huxley said: "The Bible has been the Magna Carta of the poor and the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the state depends upon the righteousness of the citizen so strongly laid down. The Bible is the most democratic book in the world."

President Theodore Roosevelt: "The social fabric of modern states has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual. No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity."

Formulate Questions for Discussion

If the Bible were taken completely out of this country, what would be some effects upon our national existence?

Has the Bible gone out of date for you?

What would happen in your home if you instituted the habit of daily Bible reading? If the family instituted it?

What books of the Old Testament offer the greatest help in our day to Christians?

Prepare an Outline

- I. What the Bible Has Done for Peoples in the Past.
 1. How it has helped the Hebrew nation. (Stories from the Old Testament.)
 2. How it has helped Christian nations. (Stories from the pages of church history.)
- II. What Parts of the Bible Prove Most Helpful?
- III. What Help Can the Bible Render for Peoples Today?

1. It gives them a way of life, a program of living.
 - A. By referring to this program constantly, we can measure the progress we are making.
 - B. We can receive consolation when those around us do not agree with our mode of living.
2. The Bible influences the whole modern social order.
 - A. Peoples who have chosen the Christian way of life cannot countenance such evils as race hatred, slum conditions, oppression, and war.

APRIL 30

HOW MEASURE SUCCESS IN LIFE?

(Read first the material printed in the story-paper, 'Teens, for April 16, page 22.)

Read Helpful Books

Boys Who Made Good, by Archer Wallace.
Men Who Played the Game, by Archer Wallace.
Poor Men Who Made Us Rich, by Archer Wallace.
Larry, by Larimore Foster.
Microbe Hunters, by Paul de Kruif.
The Queenly Quest, by Rosalee Mills Appleby.
Tales of a Waste-Basket Surgeon, by Gordon S. Seagrave.

Gather Pertinent Facts

Success means wealth? Many wealthy persons have coarse manners and brutal instincts; they hold narrow and bigoted opinions; their minds and souls radiate poverty; their faces reflect their failure.

Success means fame? Many millions of persons have lived during the history of the world; yet only about five thousand have reached that point where their names mean anything when mentioned casually in conversation. Some have achieved this distinction by the infamous lives that they have led.

Success results from hard work. Many business men work to the point where they seldom see their families; they spend the day in making money and at night they read books on how to make more money. They attend so many luncheon and supper conferences that they stuff their stomachs and force their minds to diet.

Definitions of success: "Success is intelligent effort, persistently applied."

"Make what you will of yourself," wrote Robert Frost, the poet, "so long as it pleases you and makes you right with God."

No man can produce great things who is not thoroughly sincere in dealing with himself.—*James Russell Lowell.*

Remain true to all you feel to be highest, noblest, most right and most pure in your heart! Don't even try to be or to become something, but work diligently and with perseverance to be and to become more and more some one.—*Franz Liszt.*

A man may sacrifice his integrity and achieve wealth; he may sacrifice his independence and achieve fame; he may sacrifice his individuality and achieve ambition; but no man ever sacrificed his integrity, his independence, or his individuality and achieved success.—*C. C. Allens.*

Someone has given five steps toward success—development of personality, idealism, imagination, ability to concentrate, and courage.

Written Instructions Bring Results

By George M. Dodson

WHEN you have assignments to make for the intermediate society, or when you want your class to carry out certain projects in the church school, write out your wishes clearly and carefully. Distribute these sufficiently in advance of the meeting so that your assistants will have plenty of time in which to carry out the work.

Many leaders object to the use of written instructions because they claim such writing requires too much work. However, when one considers how quickly and accurately written plans can be carried out, one discovers that the habit of writing complete instructions for assistants really is a means of saving valuable time. Moreover, the person who has received a written request, with complete instructions for performing certain duties, has no excuse for not attending to the assigned work promptly and accurately.

Sometimes when a leader gives verbal instructions he himself may not be exactly certain of all the details; when he writes them he becomes aware of this uncertainty and can straighten out all incomplete angles. Therefore, he avoids asking anyone to do any task until all the points are clear. The person receiving the instructions has the advantage of being able to read them several times until he is well acquainted with them. Later he may refer to them when memory fails, and there need be no question in his mind as to how he should proceed.

The leader should keep copies of his instructions so that he has a complete record of what he has asked each person to do. Even the person who has

given instructions may forget parts of them in a week or two and in the resulting confusion no one recalls accurately who was requested to do the work or exactly of what the request consisted. Besides this, it gives the leader an easy system of records. As each item is taken care of the leader simply removes it from the pile and files it for future reference. Those instructions that remain open furnish an up-to-the-minute list of work to be done.

Use the Town Library

By Margaret J. Rankin

A CROSS the street from our church stands a public library. Here the town, for some time, has provided religious books for children and adults; but few of the readers have availed themselves of the privilege of reading these stories. When I realized this I started the Sunday School Reading Club. Two other reasons motivated me. I had read in the Children's Charter: "For every child spiritual and moral training—" Surely everyone must realize that reading of religious books is a part of that training. A prominent judge had said in my hearing: "The lack of religious training in childhood is one of the greatest causes of crime." The situation appalled me.

To inaugurate a reading club ordinarily requires an enormous outlay of funds, and to keep purchasing and repairing books entails additional expenses. But in our case books were available without cost, without hard work, without loss. Moreover, our Sunday school needed to appoint no one to supervise the books continually. It seemed almost too good to be true!

I surveyed the shelves and found books on missions, parent education, teacher training and temperance. Then I made lists and distributed them to the church school teachers and officers, the missionary societies, the various classes and clubs. One woman exclaimed to me, "Why, Miss Rankin, I didn't know our library had such books!"

Now each Sunday school appoints one member to the Reading Club Committee. This group selects the books to be read, then they mimeograph two lists—one list for children and one for adults. At least twenty books are listed on each card, with the understanding that the members of the church school will read as many as they can in the course of the year. These cards go to all members of the Reading Club in each Sunday school and the members draw their own books from the local library.

(Please turn to page 41)

APRIL 2

"I WOULD BE STRONG"

(Read first the material printed in the story-paper, *Young People*, for March 19, page 85.)

Read Helpful Books

Sermons for Everyday Living, by Albert W. Beaven.

For Times Out of Joint, by Charles J. Seasholes.

And Magazine Articles

"The Anatomy of Courage," *Readers Digest*, September, 1938.

"The Name Is Smith," *Readers Digest*, June, 1938.

Gather Pertinent Facts

In the matter of physical strength, former President Hoover, in a speech made February 1, 1939, pointed out the folly of great national armed strength. He declared: "Any nation that sets up such (forceful) policies and builds an armament of dimensions to back them. is sure to arouse fear. This idea of America sitting alone determining who and what in the world shall stop and who would make us suspect of all the world. It is certain that combinations of power will arise against a nation which does that, no matter how good and neighborly its words may be."

We need strength to face horrible social problems. *The Christian Century*, for February 8, 1939, contains an article, "Lynched Death," an account of some of the terrible lynchings that have been executed in recent years in our country. These crimes arise out of ignorance and prejudice. Christian young people must work to end them. Rabindranath Tagore once told a tale about a powerful blacksmith who resolved to make the strongest chain in the world—a chain so strong that no man could ever break its links. Evidently he worked on, oblivious to his surroundings, and proudly he forged the last link. Then he bent to survey his work and at that moment he discovered, to his horror, that he had fastened himself inextricably in his unbreakable chain. History is filled with instances of those who have been betrayed at their strongest point. The Bible continually tells of those who led God in their strength. Moses, meek, sinned by anger; Solomon, wise, demonstrated his folly; the courageous Elijah gave way to fear; the bold Peter trembled when serving people pointed to him in scorn.

In one of his editorials, Dr. J. Sherburne Wallace once pointed out that prayer is not an effort to persuade God to do our will. It is an effort to find

God's will and to find a way in which that will may be done for us; then to receive the strength to carry out God's wishes. God cannot give this strength until men truly pray for it. It is like a wealthy father who earnestly desires to grant his son a splendid education at a near-by school. But no one can give that son an education until there arises within the boy a sincere desire for education.

Prepare an Outline

- I. Introduction.
 1. Present-day Admiration of Physical Strength.
- II. Need for Strength of Character.
 1. Standards of the crowd urge one in a certain direction.
 2. Need to determine a course of action in regard to the alcohol problem, the gambling evil, moral conditions, and to stand by that course.
- III. Need for Strength of Conviction.
 1. Economic conditions—strikes, politics, unemployment, high cost of living—open up many avenues of thought. The Christian needs to come to some conclusion about the right one.
- IV. Need for Strength to Endure Persecution.
 1. History and contemporary events bear out the fact that strife and persecution come to those who determine to follow the Christian way of life or any way of life which seems to rise above the standards of the masses.
- V. Strength for All These Things May Be Found in Jesus Christ.
 1. Through constant association with him.
 2. Through our public confession of him.
 3. Through the knowledge of forgiveness. When we realize that our past actions may be lived down, they do not continually rise to hamper our progress.
 4. Through our demonstration of the effect of Christ in our lives. Strength comes through the practice of Christ's love for others.

What Others Say

Our strength comes from the conscious oneness with Omnipotence. All our troubles come from our sense of separateness from the Infinite Source.—*Orison Swett Marden*.

"Strength is shown more perfectly in poise and patience than in violent action."

APRIL 9

THE GREATEST VICTORY OF ALL

(Read first the material printed in the story-paper, *Young People*, for March 26, page 93.)

Read Helpful Books

His Last Thursday, by James S. Kirtley.

In His Steps, by Charles M. Sheldon.
I Will Lift Up Mine Eyes, by Glenn Clark.

The Steep Ascent, by Robert Norwood.

Gather Background Material

To the disciples, Easter came as an astounding revelation. They had heard Christ talk about his Kingdom and the work he had to do here on earth, but they had not understood him. On Easter morning they comprehended the meaning of his words. Moreover, they realized that they had received a commission to spread this glad message throughout the world.

To Christians today, Easter brings the assurance of a living, friendly, loving God, and the promise of a life everlasting.

The date of Easter was set by the Council of Nicæa in A. D. 325. They decided to celebrate the great victory of Christ on the first Sunday after the full moon that occurred on or immediately following March 21.

The ancient Russian church had a beautiful Easter custom. During Lent the children would learn Easter carols. Then, early in the morning of the Resurrection Day, the youngsters would conceal themselves in the branches of evergreen trees near the church. As the early worshipers came along to attend the Easter service, the children would burst forth into the glad carols. The joyful music from the unseen choir brought many to a full realization of the meaning of the day.

An Easter Wish

May the glad dawn
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night
On thine heart write,
O Christ, I live for thee!
—*Author unknown*.

Questions for Discussion

Can one arrive at a satisfactory faith in immortality by means of argument?

APRIL 16

WHAT SHOULD A CHURCH MEMBER BELIEVE?

(Read first the material printed in the story-paper, *Young People*, for April 2, page 101.)

Read Helpful Books

A Friendly Guide to Sunlit Paths, by E. H. Gillet.
Being a Church Member, by Eliot Porter.
Beginning the Christian Life, by G. Pitt Beers.
Axioms of Religion, by E. Y. Mullins.

Gather Background Material

"I believe in a church that serves the community.

"I believe in a church that enjoys, not just endures, religion.

"I believe in a church with a job for every member and every member always on the job.

"I believe in a church that is the brightest, most attractive spot in the entire community.

"I believe in a church that transacts its business in a manner to commend itself to the business sense of the community.

"I believe in a church that uses its pastor not as a pack-horse to bear the load, but as a general to direct a well-planned campaign.

"I believe in a church that is so busy about its great task of cheering and saving that it has no time for the petty things. It is a well-organized army to conquer the world for Christ."—C. E. Hickman.

Church members should believe that "the mission of the church is to save the souls of men. The minute any church admits a singer who does not sing to save souls, the moment a church calls a pastor who does not preach to save souls, the moment a church elects a deacon who does not work to save souls, it ceases inasmuch to be a church and to fulfil the magnificent mission God gave it. Every concert, every choir service, every preaching service, every Lord's Supper, every agency that is used in the church must have this great mission plainly before its eye. We are here to save souls of dying sinners. We are here for no other purpose. And the mission of a church being so clear, that is the only test of a real church."—Russell H. Conwell.

The member of a Christian church believes in a living God, one who loves and directs the universe and plans to bring it to a state of perfection.

The church member believes that those who see the purpose of God have

a part in the great work. They must do their own share to bring it to completion and they must join with others in order to do the work more effectively.

Church members believe that they have a share in evangelism, the winning of individuals to a personal acceptance of Christ as Saviour and to a decision to live the Christian life. They believe that they have a share in missions, the sending of the gospel message to all parts of the earth. Finally, they believe that they have a responsibility for social service, the work that attempts to make the whole social order Christian.

Church members believe that they need to pause regularly, individually and in groups, for worship of and communion with God.

Church members believe that life is everlasting, as demonstrated by Jesus Christ. They believe that he set an example through his life that all Christians should attempt to follow.

Select Appropriate Hymns

(See *Hymns for Creative Living*):
 83, "Thou Art My Shepherd."
 89, "He Leadeth Me."
 108, "Are Ye Able, Said the Master."
 112, "My Faith It Is an Oaken Staff."
 121, "Faith of Our Fathers!"
 122, "That Cause Can Neither Be Lost Nor Stayed."

APRIL 23

WHAT SHOULD A CHURCH MEMBER DO?

(Read first the material printed in the story-paper, *Young People*, for April 9, page 109.)

Read Helpful Books

See the suggested books for the April 16 topic.

Gather Background Material

Daniel A. Poling has said: "I ought to belong to the church because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers.

"I ought to belong to the church because every man ought to pay his debt and do his share toward discharging the obligations of society. The church has not only been the bearer of good news of personal salvation; it has been, and it still is, the supreme uplifting and conserving agency without which 'civilization would lapse into barbarism and press its way to perdition.'

"I ought to belong to the church because of the strong men in it who need reinforcing; the weak men in it who

How important to Christianity is the belief in immortality?

Could Christ have accomplished his purpose for the world by any other method than the crucifixion?

Prepare an Outline

I. The Battle Between Despair and Hope.

1. The tendency toward unconcern.
 - A. Young people particularly show little interest in a later life.
2. The beliefs of ancient peoples.
 - A. The wealthy class.
 - B. The poor and the slaves.

II. The Forces of Despair.

III. The Forces of Hope.

1. Christ and his followers.

IV. The Battle Won by Hope.

1. The Easter Morning Fact.
2. The Significance of that Victory.
 - A. What it has meant through the centuries since it happened.
 - B. What it means to the modern world.
 - (1) To the Christians.
 - (2) To the unbelievers.
 - C. What it means to the individual Christian.

At this season we may realize the real meaning, the hope and joy of the resurrection. Let us think particularly today of him in whose honor carols ascend and flowers breathe forth their fragrance; let us contemplate the spiritual kingdom rising upon earth and slowly supplanting greed and force.

An Easter Prayer

O God, we pray for thy church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny and with a Christlike tenderness for the heavy-laden and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen.¹

¹ By Walter Rauschenbusch, from *Prayers for the Social Awakening*.

need encouraging; the rascals in it who need rebuking. If I say that I am not good enough, my humility commends me. If I sit in the seat of the scornful, my inactivity condemns me.

"I ought to belong to the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ."

When you came into the church, did the pastor find a new helper to put to work or a new sensitive plant to nurse? A Christian is privileged to:

1. Give Christ first place in his daily life.
2. Attend church at least once each Sunday.
3. Take part in the prayer-life of the church, at home and in the church gatherings.
4. Read the Bible.
5. Engage in active service in the church or church school.
6. Be known to the church treasurer as one who keeps his church account paid up.
7. Know the joy of winning others to Christ.

The First Church of Jerusalem had no building, no settled pastor, no choir or pipe-organ, no officers, no Sunday school or young people's society, no advertising program, no wealth, no creed or articles of faith, no written gospel, and it had a membership of only 120."

Yet the mother church had "a total attendance of all members, unanimity, knowledge of great facts and a great faith in them, had great persuasive preachers, was a praying church, a singing church, a working church; it had plenty of money, for they had all things in common; it had a multitude of conversions, for they displayed the possession of the Holy Spirit."—*Selected.*

Many Baptist churches agree, through their church covenant, to do certain things: "to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and vitality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations."

The covenant further reminds church members to maintain family and secret devotion, to seek the salvation of relations and acquaintances, to treat others fairly, to avoid anger and false witness, to abstain from the sale and use of intoxicating drinks and zealously to attempt to advance the kingdom of God in every possible way.

April, 1939

Select Appropriate Hymns

(See *Hymns for Creative Living*):

- 108, "Are Ye Able, Said the Master."
- 153, "O Master, Let Me Walk with Thee."
- 154, "Be Strong, We Are Not Here to Play."
- 150, "O Brother Man, Fold to Thy Heart."

Prepare an Outline

- I. Introduction: Illustrations of unique activities carried on by church people.
- II. Discussion.
 1. A Church Member Should Imitate Christ's Life.
 2. Receive Christian Education and Training.
 3. Spread Christian Principles.
 4. Render an Account of Stewardship.
- III. Conclusions.
 1. How such a discussion affects the individual young people in this group.
 2. What this group can do about it.

APRIL 30

HOW SHOULD A CHURCH MEMBER GIVE?

(Read first the material printed in the story-paper, *Young People*, for April 16, page 117.)

Read Helpful Books

The Horizons of Stewardship, by H. C. Webber.

You and Your Church, by James S. Kirtley.

Send to the Council on Finance and Promotion, 152 Madison Avenue, New York, N. Y., for pamphlets and materials on stewardship.

Gather Background Materials

"Christian stewardship is the absolute acceptance of the Lordship of Jesus Christ, with its consequent administration of the whole of life under the will of the Father and Owner and in partnership with Jesus Christ."

"Christian stewardship involves more than the administration of the Lord's money. It involves the steward's personality. Since the Christian belongs to the Lord, he must invest his life so that it shall count for the greatest use to his Master. It may mean that he shall be a successful business man; it may mean that he shall become an efficient farmer or develop unusual skill as a mechanic. Or it may mean simply doing faithfully his plain duty and never shining in any vocation. It may call him to devote himself to the finest equipment for success in some professional field, and then lay that equipment on the altar of missionary service. To all this the saving Lord

has a perfect claim; and to the recognition of this claim the saved man has dedicated his life."—*Edward M. Fuller.*

The late Emory W. Hunt, former president of Bucknell University, thought of stewardship as a fixed part of his Christian experience. He said: "To me, some of the richest privileges of the Christian life are bound up in the feeling of partnership that comes to me from stewardship. Without this feeling I would not feel freedom in prayer. The angel said to Cornelius, 'Thy prayers and thine alms are come up for a memorial before God.' They go together. If we have both, it is better not to send either one alone."

Philip W. Crannell once offered some comments on "The Practice of Christian Stewardship."

1. A good servant accepts responsibility.
2. Buried talents grow moldy or perish.
3. If you cannot *spend* large sums for God, *do* something to support his great enterprises.
4. If you cannot direct or lead movements, join the ranks and work there.
5. The steward's greatest reward is to share Jesus' joy.

Select Appropriate Hymns

(See *Hymns for Creative Living*):

- 128, "I Would Be True."
- 126, "Have Thine Own Way, Lord."
- 138, "Living for Jesus."
- 129, "Saviour, Thy Dying Love."
- 135, "Give of Your Best to the Master."

Use the Town Library

(Concluded from page 38)

Each school has its own Reading Club Secretary, who publicizes and promotes the reading of these books. She makes a chart and lists the names of readers. When a reader reports the reading of certain books, the secretary affixes stars or seals on the list to denote credits. Occasionally, readers bring the books to Sunday school to prove that they are using the list and sometimes they make an oral report on a book for the benefit of those who have no time to read.

The success of the idea is demonstrated in the increasing popularity of the following reading-books for boys and girls:

The Story of Jesus, by Walter Russell Bowie.

The Junior Bible, by Edgar J. Goodspeed.

Missionary Stories for Little Folk, by Margaret T. Applegarth.

The Illustrated Bible Story-Book.

Adult Leader

THE CHURCHES TAKE A NEW LOOK

How can we "help family living to become religious living," and persuade the family to include the local church in all of its plans?

LIKE a strong central current gathering into itself many tributaries, the concern of the Christian churches for family life is becoming the stream center of Christian education. This fact became apparent when, in response to a call sent out jointly by three interdenominational councils—The Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the National Council of Church Women—representatives of some twenty denominations met recently in Buffalo for three days of intensive planning.

The threatening challenge of the modern world to both family and church, and a fresh realization of their interdependence focused and swept along into a unified plan all the diverse interests of the members of this conference. Adult education leaders of the church have surveyed the whole field of adult interest and need in eleven "areas" of experience, of which one is that of family life. There was no blind ignoring of the other ten "areas." However, the realization became strikingly vivid that most of the problems in these other "areas" are either created, intensified, or hampered in solution by the inadequate functioning of the family.

Conditions in the present social scene and the testimony of leaders who are meeting many discouraging and frustrating forces in their work, call for a strong and long-range program for the conservation of the American family. It was thrilling to be a part of the living process wherein this group of capable and devoted leaders responded in unison to the need for such a vigorous advance in this crucial area.

The earlier sessions provided an analysis of what is happening in family life today. This included a talking film loaned by the Progressive Education Association, entitled "A Family Affair." Competent speakers dealt with all aspects of Christian marriage, family life,



Harold M. Lamb

AT THE FAMILY

BY REGINA WESTCOTT WIEMAN

and parent education. Ongoing programs from local parish to national agency were reported and evaluated. Increasingly, however, general orientation and discussion made way for concentration upon the development of a united and comprehensive educational plan.

A general approach which had been under consideration by the National Council of Church Women was proposed and became the basis for unified planning on the part of all the agencies. The Conference is recommending to the three sponsoring Councils that they establish an Inter-Council Committee on Christian Family Life to carry forward the jointly planned program. If and when approved, this will unify the approach to the field, develop common guidance and promotional materials, and make simultaneous and coordinated use of all the channels of service through which these agencies work, reaching pastors, women's groups, youth groups, and church school forces in every local parish and community.

Need was expressed to bring the program of the church forces into more intelligent and effective cooperation with that of many social, civic, and educational agencies that are serving the family. To this end the Conference

recommended another conference of broader scope next year, in which leaders of these extra-church agencies and programs shall share at least as resource persons.

When working close to a situation changes are hard to perceive. Yet most of our religious leaders see many empty places in our churches that should be filled by young people and young married couples. Moreover, these leaders are increasingly aware that church programs of religious education never can do the full job. They can be little more than supplementary to family nurture and religious growth. Yet the average family either does not know how to, or does not care to, fulfill its function of religious education. Furthermore, in community life there are increasing evidences of lack of respect for, even open ridicule of, the values held most precious by those families and the churches which are true to their basic function. Beyond this we know that underneath all the vicious and ugly and devastating intergroup reactions today there lies as the primary cause the lack of fellow-feeling, of understanding, of Christian love, and of community among men. Whether it is capital versus labor, one race against another, one sect

against some other, or nation against nation, the basic difficulty is that there is no fellow-feeling at all adequate to support these relationships.

And how could there be? The family is the chief germinative center for all of society of this great Christian principle of love, of community among men. But the family as well as the church is crippled, and, to some extent, despised as a source of cultural contribution in our competitive, commercialized and profit-seeking social order. Neither institution by itself can free its way back to effective and distinctive functioning. But could the church undertake to foster and to promote with all its might the functioning of the family, it could and should save not only the family but itself as well. The constituency of the church is made up largely of family units. The church must become in spirit and in truth a fellowship of families. The church must reverse its attitude and expectation of the family as a contributory institution obligated to support it. The church must turn its genius into valuing and fostering the family for its own inherent worth, for through the family the best Christian principle, love, comes to being.

The vistas that these considerations open out are tremendous. The urgency they reveal is crucial. A program at all commensurate with their challenge must of course seem breath-taking at first. However, some other considerations make such a program real and workable. (1) Though it is a long-time undertaking, even now some immediate steps seem apparent. (2) It lies in an area in which every human being is necessarily interested already, and hence cooperation can be counted upon more readily than in most programs. (3) The vital importance of the program gradually will bring into the open resources of leadership and of support that will now it to develop measurably. (4) Finally, regardless of how enormous the program may look, it is the most fundamental work that religious workers can do in advancing the kingdom of God today. The impressive worthwhileness of the cause must set the measure of the program and the supporting activities.

No specific formulation of this program has yet been made. It will take time and serious consideration of many factors and resources before this can be done. There never will be a complete program, for it deals with living things like the growing family and the living church. To these there is no final mold and end. However, some lines that have been projected into the future as possible directions for this great work may be indicated. These are described not as plans, but as illustrative possibilities. As soon as the Inter-Council Committee on Christian Family Life represents the three Councils is instituted, it

will begin to explore the field to see what present agencies are doing, whether these be church agencies, such as denominational bureaus, or secular ones. The Council does not intend to displace any present efforts, but to foster closer and more efficient cooperation among them, particularly in the location, development and use of materials and resources, and in the setting up of conferences and training institutes. It is hoped that the way will open whereby this Inter-Council Committee will be able to bring out new forms of help to families and to workers in the field in areas not now supplied and where the need is great. Close communication will be sustained between existing denominational and other church agencies so that the maximum of efficiency and effectiveness may be furthered. The last day of the conference resulted in a veritable host of other practical ideas of what and how and when and where

effort might be put forth in this great new unified program for Christian family life.

Underneath all these programs and instrumentalities, the real objectives pertain. The goal is to help family living to become religious living. It should guide the religious growth of the family so that it will mature spiritually and religiously sufficiently to undertake its responsibilities and privileges in a world that sorely needs the contribution of Christian homes. No institution other than the church can be the adequate fostering agency for this growth. Implicit in the growth of the Christian family is the growth of the Christian church and of the kingdom of God. Here in a unified program carried on by united Christian action for a cause that potentially unites all mankind, we may progress in a kind of Christian unity that produces power and frees the way for God's work to be done.

Heard at the Sessions of The International Council of Religious Education CHICAGO, FEBRUARY 6-14

Of all the varying influences that helped to give form and substance to American democracy, none was more important than the religious. It has continued to be the mainstay of democracy, and will be its bulwark in the future if democracy is to survive. . .

Our democracy today must have the continued support of religion to survive.

The totalitarian leaders realize that religion makes stability because they make a religion out of their political doctrines. Why should Christians think they are above the battle for freedom and opportunity in our common life?

The destiny of America as a free nation rests with the Christian churches.

—Justin Wroe Nixon.

HOW TO USE

1. The Sunday School Lesson Material in BAPTIST LEADER:

The pupils will continue to use *Adult Class*. The teacher should study the material in that quarterly first, then turn to the "Teaching Helps" in BAPTIST LEADER (beginning on page 45).

The section entitled "The Teacher's Task" offers suggestions concerning (1) the aim of the lesson, (2) how to prepare for the class session, and (3) how to present the lesson to the group.

Doctor Williams interprets the lesson and proposes some problems and questions for discussion.

2. "The Lesson in Life":

The illustrations and the information given in this column may be woven into your lesson outline as enrichment material.

3. "The Lesson Broadcast":

The teachers should read this column to gain a valuable insight into the heart

of the lesson. The remarks by "The Commentators" will furnish brief lesson illustrations and points from which the teacher can lead out into broader emphases.

The department superintendent should read it to get high lights of the lesson. He may be able to use it in the worship service.

Occasionally, when the teachers desire to stimulate thinking before the discussion period, the material may be used as though it were an actual broadcast. In that case, it should be presented in the general assembly of the department preceding the class session.

4. The Daily Bible Readings:

On pages 44, 48, 52, 56 and 60 you will find material entitled "Spiritual Preparation for Students and Teachers of the Sunday School Lesson." The daily Bible readings lead up to the lesson that follows each page of this material. They are well adapted to personal or family worship.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Pastor, Central Baptist Church
Providence, R. I.

Meditation For The Week

"A NEW MAN!"

Golden Text: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Cor. 5:17.

The poem that made John Masefield famous is "The Everlasting Mercy." It tells in stirring language the story of the conversion of Saul Kane, poacher, drunkard and libertine. But even more thrilling is the brief, unforgettable story of the conversion of Saul of Tarsus. As with Saul Kane, so with Saul of Tarsus, the work was a work of grace; an inner miracle wrought by the soul's coming into vital touch with Jesus Christ, repenting its past, receiving forgiveness, and experiencing the recreating, transforming power of God's love.

The second birth is, in its way, as great a mystery and miracle as the first birth. The experience of Saul has been confirmed by the experience of countless others who testify that when they found Christ, the old, narrow, self-centered nature gave place to a new, spacious, Christ-centered nature. A new man had come into being—the hope and the promise of a new and better world.

Monday, March 27

SAUL'S TRAINING (Read Acts 26:1-5)

Like many others whose conversion took place after they were grown up, Paul looked back upon the period of life that preceded his rebirth with deep misgivings. Yet those years were not entirely lost. He had dedicated himself to God's service—as a rabbi—not knowing that God was preparing him for a greater work as the Apostle to the Gentiles.

Is it not true that when we fully commit our way to God and are willing to follow the promptings of his Spirit, God usually uses us in ways that transcend our own highest expectations?

Tuesday, March 28

SAUL, THE PERSECUTOR (Read Acts 26:9-11)

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts 26:9.

Sometimes it is said, "So long as you are sincere, the rest doesn't matter." But it does. Saul's sincerity and zeal were commendable, but they did great harm; later he regarded this chapter of his life with shame and sorrow. Zeal for God without knowledge is not sufficient for salvation. We must strive to be informed, to know the truth, to reach right conclusions. Especially in this age of confused thinking and fanatical enthusiasm it is important to use our heads as well as our hearts in the service of the Lord.

Wednesday, March 29

SAUL'S CONVERSION (Read Acts 9:1-9)

"Changed men will change the world!" Thus Dr. Wallace Petty epitomized the social progress of Chris-

tianity. Society is made up of individuals. To get the world right we must get man right.

A father gave his son a jig-saw puzzle. He hoped that it would keep the boy quiet for a long time. In a few minutes the lad was back, triumphantly pointing to the solution—a map of the world.

"How did you put it together so quickly?" asked the father.

"Oh, that was easy. I looked on the other side of the pieces and saw that they had the picture of a man. So I put the man together and I found that when I got the man right I had the world right."

Thursday, March 30

SAUL AND ANANIAS (Read Acts 9:10-19)

"...for, behold, he prayeth."—Acts 9:11.

When Saul prayed in the house of Judas, in the street called Straight, his prayer reached the ear of Him who is the God of Jew and Gentile alike. Ananias, a devout Christian whose soul was open to the leading of the Lord, felt directed to go to Saul's aid. Remembering all he had heard of Saul's bitter campaign against the church, Ananias argued against the Voice, but in the end he obeyed its prompting. What high joy must have been his—and Saul's—in that hour of meeting and of Saul's recovering of sight. How often the soul that is sensitive to the promptings of the Spirit finds opportunities for service in the most unexpected places and in the most unexpected ways!

Friday, March 31

SAUL AND BARNABAS (Read Acts 9:20-30)

"Love is blind!" So we often have heard. On the contrary, love is the most seeing thing in the world. Love finds virtues and possibilities where the world sees only sin and failure. When the converted Saul, eager to serve the Christ whom he had persecuted, tried to join himself to the Christians at Jerusalem, most of them viewed him with suspicion. But Barnabas, with an insight born of love and faith, believed in him and gave him his chance.

"By faith in them and love for them," writes Ralph Connor of his Sky Pilot, "he won them. . ." These qualities are as essential to the teacher working with a class of obstreperous boys or girls in a Sunday school as they are to a missionary dealing with a gang of cowboys.

Saturday, April 1

THE NEW BIRTH (Read John 3:1-11)

So long as we are earthbound, our interests will be of the earth, earthly. If we would be delivered from this thralldom, we must be "born from above." The law of earth is "Look out for Number One." The law of heaven is "Seek not your own good but the good of others." The natural man views as "too idealistic" and "altogether impossible" the principles of the Kingdom that Jesus proclaimed. This is exactly what Jesus predicted. Spiritual things are spiritually discerned.

International Sunday School Lessons

Theme for the Quarter: The Life and the Letters of Paul

Aim: To discover from Paul's experiences, activities and teachings how we may interpret and apply the gospel of Christ to our needs and the needs of the world

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON I — APRIL 2

Saul Becomes a New Man

Acts 9: 1-30

Acts 9: 1-12, 17-19

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.
3 And as he journeyed, he came near Damascus: and suddenly there shined about him a light from heaven:
4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.
6 And he trembling and astonished said, Lord, what wilt thou have me to do?

And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for,

behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

KEY VERSE: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Corinthians 5: 17*

TEACHING HELPS

THE TEACHER'S TASK

By J. Elliott Finlay

Then study the material in the general discussion of the lesson, and that given in the class quarterly, keeping well in mind all those ideas and illustrations that especially fit the needs of your class.

Finally, make a careful outline of all the ideas you intend to present in class, basing it on the general discussion printed below, if you wish, but including additional ideas and illustrations of your own.

Your Presentation:

Get attention by telling the story of the stoning of Stephen and its probable effect upon Paul. Then read the selected Scripture, making necessary comments on each section that requires explanation.

Now proceed with your outlined material, asking questions as you go, instead of reserving them to the end of the period, and working always toward the triple purpose stated above.

Do not allow the period to wind up in aimless discussion, but close with a few strong statements and a prayer of consecration to the Kingdom tasks.

Your Purpose:

You should try to win every class member to (1) a realization of his personal need, (2) a vision of the reality and the power of Christ, and (3) the decision to dedicate all to him, first accepting him as Lord and Saviour, and then winning others to that same decision.

Your Preparation:

First read the entire passage of Scripture, Acts 9: 1-30, and then go back over studying the details of the passages printed in the quarterly, and the comments from "The Scripture Says——"

Troubled Conscience

Saul had seen a man die. He died with an expression of angelic peace on his face, and with words of loving forgiveness on his lips. But that man had belonged to a new religious sect. That man was Saul.

How could a man of another religion do so fearlessly? Did he have some power that Saul never had discovered? If so, Saul might have to revise his religious thinking, and he would not relish that. He would rather

THE APPLICATION OF THE LESSON

By Howard K. Williams

Pastor, Alpha Baptist Church, Philadelphia, Pa.

continue, undisturbed, in what he always had believed to be the truth, the only truth.

So he sought to stamp out this new sect. But even as he pursued these Christians he felt painful twinges of

conscience. He remembered that face. He never could get away from it. What could he do?

Treating the symptoms instead of the disease. When a man's conscience troubles him, the sensible thing to do is to remove the cause. But if that is too painful a process he may try to cover up the cause and thus blot it out of his mind. Mulligan, in *The Jungle Folk of Africa*, tells of a princess who was called by all of her tribe "Beautiful Princess." But one unhappy day a trader came along with the first mirror

those people ever had seen. The princess bought it, but when she looked into it she saw such an ugly face that she dashed the mirror against a rock and broke it into fragments.

Saul, in undertaking to imprison or kill all the Christians, was doing something equally as foolish. The power of Stephen and of all Christians lay in the truth of the gospel of Jesus Christ; that truth never could be changed by killing the people who believed it. Paul was merely breaking the mirrors that reflected that truth.

Persecuting others to defend self. This trip to Damascus was not a pleasure jaunt for Saul. It was a hot, tiresome, and even dangerous trip. Why did he undertake such a strenuous program of persecution? Undoubtedly an element of sincerity ran through Saul's zealous efforts to stamp out the new sect and to defend the religion of his fathers. But back of it all lay that troubled conscience, that selfish fear for his own security, which led him to try to maintain his own position even at the expense of others.

How much has human nature changed in that respect? Even today we are tempted to make ourselves believe we are right by making others appear wrong. Not long ago a lady slipped on the icy sidewalk in front of a store owned by a deacon of a church. She claimed damages, which the insurance company found no sufficient reason for paying. Immediately the woman berated the storekeeper. Why? She and her family are living without God or the church, except when they have a wedding or a funeral. That causes a guilty feeling in their hearts and, in order to cover it up, they grasp at every opportunity to criticize church people. They are trying to break the mirrors that remind them of their ugliness.

"Truth crushed to earth shall rise again." Throughout the ages men have persecuted those who dared to speak unpleasant truth. Europe shows the traveler many a museum containing instruments of torture unbelievably cruel. Her histories tell of countless imprisonments, burnings, banishments, beheadings—all in the name of religion! But still the truth is preached; it never can be destroyed.

Pharaoh tried the strong-arm method on the Hebrews and destroyed himself by his own efforts. Hitler and others are trying it today, but their own words reveal their inner fear and consciousness of guilt. In America such persecution is unknown, but even here the selfishness and the fear that lead to persecution are manifesting themselves in intolerant attitudes and harsh criticisms, which are very often abusive rather than reasonable.

However, the quiet truth of God, lived out in the lives of loving Christians, will prove more powerful and more permanent than the most fiercely defended falsehood.

Something Happened to Saul

Saul journeyed toward Damascus on his mission of persecution. It may be that those twinges of conscience grew more painful as he drew nearer and nearer the city. Then suddenly something happened. Paul says he saw Jesus and heard his voice. Many have tried to explain what happened on the Damascus road that day, but none can explain it away. From that moment Paul's whole life was different. He became a new man. He preached Christ instead of persecuting Christians. Even the Christians could hardly believe it.

Down through the centuries that something has happened to various people, something that various men explain in various ways, but something that cannot be explained away. What was it that caused Augustine, whose careless sinfulness was the chief concern of his praying mother, to turn suddenly to a life of singular holiness? Scores of men have seen that light, and their changed lives cannot be explained on the basis of accident. Have you seen that light? Has it changed your life?

Facing Jesus

Saul met Jesus, and when a person meets Jesus he never can be the same again. Something happens. We call it a "new birth." Jesus called it that and said, "Except a man be born again, he cannot see the kingdom of God."

Now a man is born all at once; but he does not grow up all at once. And Paul did not become a mature Christian in a moment. He had a hard time during those few days immediately following the vision. Look at him, that poor, groping, dependent blind man, being led into Damascus! He who started out with determined self-sufficiency to display his great power and authority! Can you imagine his thoughts, his misgivings, his regrets? For three days the world was shut out of his consciousness; he neither ate nor drank, and he was speechless.

What would you say to Jesus? Any one who is on the wrong road, no matter how good his excuses may seem to himself and to others, stands speechless when he faces Jesus. In the parable of the Wedding Garment (Matthew 22) Jesus makes that clear. The man may have thought his garment as good as that supplied by the master of the feast, and may have boasted of it, but when the master questioned him "he was speechless."

That is judgment in the truest sense of the word. When we stand before Jesus our excuses fade away, we see ourselves in all our ugliness. So Saul the exalted became Saul the humiliated and that very humility placed him on the first rung of the ladder that rises Christward. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

You may have many excuses by which you defend yourself from the eyes of men. But think them over carefully. Would you dare to offer them to Jesus? Would they stand the test of your own best judgment?

"Brother Saul"

In Paul's dark hour a helping hand was laid upon his shoulder and a kind voice said, "Brother Saul, receive thy sight!" Immediately his vision was restored. But that restored physical sight suggests that already Saul had been given spiritual sight, the ability to see himself as he really was, and to see Jesus in all his glory. That sight was almost more than he could bear, however, and the personal touch of a Christian brother was needed to restore his contact with the outside world and help him get started in his career of active service. Without Ananias and those few disciples at Damascus, Paul's zeal for Christ might have been stifled by the cold incredulity of those who had known him only as the fire-breathing heresy hunter of Judaism.

Could you take the part of Ananias? Are you living so close to Christ today that he could send you out as a model Ananias? Have you a concern that takes you out of your way to help newly born Christians? Have you learned to say "brother" and to make it ring true, avoiding that sanctimonious tone that causes so many to resent the term? Can you say it with a ring that makes a fellow Christian thank God for your friendship, a ring that challenges him to live up to his opportunities and responsibilities as a Christian? Does your life speak that kind of language, even when you do not open your mouth?

What Do You Think?

What is a typical conversion? What is a typical person? How can we tell when a man has been converted?

Can a person be a true Christian without being baptized and joining the church? Would Paul have had good excuses for not doing so? Would Paul have been able to accomplish more merely preaching personal faith in Christ and ignoring matters of church organization and administration?

What part can human beings play in the process of conversion?



By Bernard C. Clausen

Pastor, First Baptist Church,
Pittsburgh, Pa.

For suggestions concerning the use of this unique and helpful material in the Sunday school department or class, see the note on page 43 of this issue of BAPTIST LEADER.

MUSICAL THEME:

Once I was blind, but now I can see;
The Light of the World is Jesus."

THE ANNOUNCER. Do you realize that you can be made over, from the inside out, in the twinkling of an eye? This is the story of a man whose whole life has changed in a moment.

He was a young law student in a great city, determined, in his own enthusiastic way, to defend the statutes from their enemies. Well-educated, master of several languages, skilled in a good trade, son of a prosperous and honored man, pupil of the finest teacher of his day—he had watched disturbing new ideas creep into his world, and he had decided to destroy them. News came of a wave of Christianity in distant Damascus. Therefore, he secured letters of commendation from the high priest, and started, with a cavalcade of soldiers, on a furious expedition of destruction.

Four days now have passed, and we are in Damascus, the ancient city, queen of a fertile plain watered by two great rivers and surrounded by dusty desert. A man named Ananias, a humble Christian, is walking down the chief avenue. At last he comes to the house he is seeking, and waits at the door for an answer to his summons.

ANANIAS. Judas, my friend!

JUDAS. It is good that you have come. I have great needs you.

ANANIAS. Needs me? He does not know me. What can I do for him?

JUDAS. He has been praying. He is half-mad when he came. He talked about a blinding light and a sudden cure. He thought he had heard Jesus say: "Saul, Saul, you are trying to hurt me. Why?" But now he keeps recalling Stephen's courage when dying. He talks about his journey here from Jerusalem—of the towns that have been passed by Jesus, of the people who have remembered Jesus' words, of the

young lives Christ has captivated. And he prays. He needs you.

ANANIAS. Where is he now?

JUDAS. Here in this dark room. His eyes torture him in the light.

ANANIAS (*gently*). Brother Saul.

SAUL. Oh, thanks to God. I am your brother! I did not know, but I know now! Teach me what to do, for I would serve your master, Christ!

THE COMMENTATORS (*speaking one after another*).

Do not say that you never have heard a voice out of the sky as you journeyed. Have you never listened to conscience speak?

Any day, on any street, you may encounter someone waiting to be helped out of darkness by the simple winsomeness of your life.

"Brother Saul!" All the tragic memories of months of persecution fell away at the sound of those gentle words.

One day Stephen prayed courageously; years later Paul preached triumphantly. Who is watching you today?

THE SCRIPTURE SAYS—

(1) *Breathing out threatenings and slaughter.* Literally, "breathing in" or "inhaling." That was the atmosphere Paul lived in.

(2) *Damascus.* The Jerusalem Sanhedrin claimed authority over Jews in every foreign city. *Men or women.* The Jews frowned upon the prominence of women in the scheme of Christianity.

(4) *"Why persecutest thou me?"* Christ again identifies himself with his followers.

(5) *"Who art thou, Lord?"* "Lord" does not mean "Jesus" in the way Christians use it; any important person was thus addressed in recognition of power or authority. *And the Lord said.* The Greek text reads merely "and he." Paul did not know yet that it was Jesus.

(8) *His eyes were opened.* But he could see nothing. *Led him by the hand.* A strange experience for this man of authority!

(9) *Three days without sight . . . he did not eat or drink.* A mild way of describing the effects of this terrific experience that blotted out all consciousness of physical existence. Perhaps during this time he had those "visions and revelations of the Lord" and "heard unspeakable words" (cf. 2 Cor. 12: 1-4).

(17) *Ananias . . . putting his hands on him.* Hands of blessing upon one whom, three days before, sought to get his hands—hands of hatred—upon Ananias or any other follower of "the Way." *That thou mightest . . . be filled with the Holy Ghost.* A Pentecost for Paul, now a full-fledged, flaming evangel for Christ.



By Ulyss S. Mitchell

Director of Social Education
The American Baptist Publication Society

I can see them now, high above the streets of bleeding Canton, China, with their crossbeams outstretched as arms to comfort and bless those sorrowing victims of barbarous warfare. Crosses! Symbols of a way of life radically different from the world's way. To devout business men, those crosses were a pledge of loyalty to the highest laws.

Upon our first visit to Canton, we were surprised to see these Christian crosses upon a number of the business establishments.

"Why the crosses?" we asked our missionary friends; then listened with amazement to the interesting accounts they gave us in reply.

"See that tall building yonder?" said Dr. C. A. Hays. "I'll tell you about it. A Chinese merchant became a new man through the power of Jesus Christ. Following his conversion he studied diligently to discover the Christian way of conduct in all of life's relationships. Later he announced to his friends: 'I'm going to establish a Christian hotel. In it, there shall be no opium, liquor, gambling, or immorality. I shall even provide a Christian minister to serve the spiritual needs of my guests.'

"His friends laughed. They said: 'You will lose all your money.'

"He replied: 'I'll show you that it can be done!'

"That merchant did. The new Asia Hotel has grown from a small three-story building to China's largest and finest. It is always crowded. And written in the charter is the condition that the first five percent of its earnings must be paid to Christian work. It is a convincing monument to Christian principles!"

Pointing to another cross, Dr. Hays told how a certain Chinese Baptist layman, inspired by the teachings of his church, decided to open a Christian bank. Notwithstanding the admonition of friends, he did so. This bank has grown to be one of China's largest, with many branches throughout the southern and the central sections of the country.

Stipulated in the charter of this bank—the first five percent of earnings must be invested in the promulgation of Christian work!

Those crosses were meaningful symbols signifying new men in Christ; men redeemed spiritually and ethically.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation For The Week

THE RISEN CHRIST

Golden Text: But now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. 15: 20.

The apostle Paul always thought of Jesus as the risen, living, triumphant Lord whom he had met on the Damascus Road. To be sure, he preached "Christ crucified," but the somber darkness of the cross always was interpreted and illumined by the brightness of the Easter morn. Because he felt Christ's living presence with him he went forth fearlessly to conquer the pagan world.

We proclaim not a dead but a living Christ, and as we do so we are assured of his presence and blessing. "Where two or three are gathered together in my name, there am I in the midst of them."

Monday, April 3

CHRIST IS RISEN (Read Matt. 28: 1-8)

"The greatest news story since the resurrection" is the way an outstanding news weekly drew attention to a recent world-shaking event. The announcement "Christ is risen!" is indeed the greatest news the world has ever heard. How it electrified the first disciples, transforming them from discouraged, despairing souls (fearing for their very lives,) into heroes who knew no fear and counted it a joy to suffer with their Lord. The resurrection made them realize that however dark the outlook and however strong their enemies, in the end Christ would be victorious. With him they might go forth to many and strange fates, but not that of defeat.

Tuesday, April 4

PAUL AT ANTIOCH (Read Acts 13: 23-31)

The meeting with Jesus on the Damascus Road compelled Paul to rethink his theology. This experience convinced him that what the disciples had related of the resurrection was true, and he came to see that Christ fulfilled God's Messianic promises. Even the crucifixion harmonized with prophecy, and Jesus' rejection by the Jews was reversed by God himself.

In his sermon at Antioch Paul presented two arguments in support of the resurrection. The first was based on the promises contained in the Old Testament, the second on the testimony of living witnesses who had companied with Jesus since his resurrection.

What a strong appeal we have when, in addition to the teachings of the Scriptures, we can add the confirming testimony of living witnesses.

Wednesday, April 5

THE MESSAGE TO CORINTH (Read 1 Cor. 15: 1-11)

"... the gospel which I preached unto you. . ."—1 Cor. 15: 1.

That gospel is "that Christ died for our sins . . . and that he was buried, and that he rose again the third day." In addition to the two evidences of the resurrection that Paul cited in his sermon at Antioch, he adds a third: his

own experience with the risen Christ on the Damascus Road.

His personal experience first convinced Paul that Jesus was alive and that he was indeed the Christ. This enabled Paul to preach with such enthusiasm and unshakable conviction.

Before we can help others to know the Christian religion, we must experience it ourselves.

Thursday, April 6

THE MESSAGE TO PHILIPPI (Read Phil. 3: 7-14)

If we might have our choice, what would we ask for above all else? Riches? Fame? Knowledge?

Paul counted all things but refuse that he might know Christ and the power of his resurrection. This knowledge, he perceived, surpassed all other values and satisfactions. To most of the practical, "realistic" business men of Philippi, Paul's choice must have seemed foolish. But where are those men today?

Recently I visited a man who has been an invalid for seventeen years. His back had been broken in an accident. Yet he now thanks God that through his accident he came to know Christ. While he would rejoice to have his health, he insists that he would rather be an invalid *with* Christ than be in perfect physical health *without* Christ.

Friday, April 7

PAUL AT ATHENS (Read Acts 17: 16-18)

"... he preached unto them Jesus, and the resurrection."—Acts 17: 18.

The phase of Paul's preaching that seemed to displease the philosophic Athenians most was that which concerned the resurrection. That Paul persisted in proclaiming it, even though it prejudiced his congregation against him, demonstrates his unswerving belief in it and his conviction that it formed an essential part of the Christian gospel.

How often, especially in intellectual circles, we are tempted to compromise and tone down our message! Paul's example should fortify us to speak the truth "without fear or favor."

Saturday, April 8

THE POWER OF THE RESURRECTION

(Read 1 Cor. 15: 12-20)

"... the firstfruits of them that slept."—1 Cor. 15: 20.

The Old Testament contains few clear references to the future life. It was Jesus "who brought life and immortality to light." His resurrection is the prophecy and the pledge of the resurrection of all who believe in him. Rising triumphantly from death, he exclaims, "Because I live, ye shall live also." Paul's belief in the future life did not rest solely on some revelation from the long past, but on his personal experience and fellowship with Jesus, the risen Saviour.

Do we believe in the life beyond because we can "prove" it by scientific method? By no means! Rather, like Paul, we hold to it because we believe in Jesus.

Paul Preaches the Risen Christ *(Easter Lesson)*

Acts 13; 1 Corinthians 15

Acts 13: 16, 23-31, 38, 39

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before him coming the baptism of repentance to the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among

you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 Corinthians 15: 19-22

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

KEY VERSE: *But now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Corinthians 15: 20*

TEACHING HELPS

Your Purpose:

In teaching this lesson you should seek (1) to show the reality of the resurrection, (2) to explain the significance of it, and (3) to win each member of your class to a firm belief in the risen Lord.

Your Preparation:

Read all of Acts 13 and 1 Corinthians 15, then study intensively the printed lesson passages and the comments printed below. Then read all of the discussion material, including that in the class quarterly.

Does It Make Any Difference?

A young man driving an automobile stopped at the fork in the road and asked a farmer standing there, "Which of these roads is the better?"

"Where do you want to go?" asked the farmer.

"I'm not going anywhere in particular," the young man replied.

"Then it doesn't make any difference," said the farmer. "One road is as good as the other."

What difference does the resurrection of Jesus make to you? That depends on your goal in life. If you intend to make your life a pleasure-trip, without a destination, merely drifting along with the current, then Christ's resurrection will make little difference to you. But if your supreme desire in life is to discover God and his will and to live forever in communion with him, then the resurrection of the Lord Jesus Christ makes all the difference in the world to you.

THE TEACHER'S TASK

By J. Elliott Finlay

Your success in teaching this lesson will depend upon your own attitude toward Christ and his resurrection. Pray for a clearer understanding and a stronger faith for yourself. Read articles on proofs of the resurrection in good Bible dictionaries or encyclopedias.

Using as a basis the general discussion by Howard K. Williams, make a careful outline of all the ideas you intend to present in class, with a view to accomplishing the purpose stated above.

Your Presentation:

Arguments alone never can produce faith. Open the session with a prayer that will establish an attitude of reverence and humility.

Read the lesson passage and explain it as you go. (Asking class members to read it, one verse each, often destroys the effectiveness of the passage.) Now present the material according to your outline, allowing questions on each section separately.

Close the period with prayer for those who have never confessed faith in Jesus Christ as Saviour and Lord.

THE APPLICATION OF THE LESSON

By Howard K. Williams

The Place of the Resurrection in the Preaching of Paul

Paul never tired of telling how he met the risen Lord on the road to Damascus and what a change it accomplished in his own life. In fact, the resurrection of Jesus became the very center and foundation of his preaching. In the passage in Acts (13: 14-41) Paul tells his hearers in the synagogue in Antioch that the birth, death and resurrection of Christ had been foretold by their prophets of old and that their only hope of salvation now lies not in the law, but in the risen Jesus alone. Only through him comes forgiveness of sins from God, who raised him from the dead. Earnestly he warns them against rejecting this salvation.

Again Paul preached the resurrection to the people of Corinth, one of the world's greatest commercial centers. In Corinth, money seemed to be the only standard of success, and earthly power the only object of man's allegiance. Spiritual forces seemed so weak that even that little group of Christians yielded to worldly temptations. Some of them were boasting of the ability and the importance of the leaders they followed. "I am of Apollos!" He is the most eloquent preacher," some said. "We follow Cephas!" cried others. "He is more spiritual." "We follow Paul," answered another faction. "He is the founder."

Then came Paul to shame their strife and divisions by declaring that they should seek the best spiritual gifts, especially love, which is the greatest of all. Finally, he reminds them that their whole religion and their very life depend upon the resurrection of Jesus. Take your Bible and analyze that fif-

teenth chapter of 1 Corinthians. Notice the fact of the resurrection (ver. 3, 4); its proofs (ver. 5-9); its power (ver. 10-34); its nature (ver. 35-36); its purpose (ver. 57, 58).

Paul's preaching was based on his own experience, and his whole experience was colored by the resurrection of Jesus. Paul declares that he saw him personally, and that thus he gained such assurance that he gave himself up completely and acknowledged Christ as Lord. Backing up his words with his own example, therefore, Paul says to the Corinthians, "Be unmovable in your faith, abounding in the work of the Lord, knowing that the fruits of your labor are eternally sure!" Though Paul called himself "least of the apostles," he "labored more abundantly than they all."

Proofs of the Resurrection

Anyone who believes in the accuracy and the reliability of the Bible will believe in the resurrection of Jesus. On many pages of many of its books the Bible speaks of that resurrection, and of the many people who witnessed it. We are not asked to believe the statement of one man alone, and secular history corroborates the testimony of the Scripture.

The miraculous change in the attitude of the apostles hardly can be explained by anything but the resurrection of Jesus. Nothing else could have transformed that band of discouraged disciples into flaming messengers of a triumphant gospel. Nothing else could explain the driving power of Paul in the service of those he once had persecuted.

The almost universal observance of Sunday instead of the Sabbath as the day of worship is another evidence of the fact of Christ's resurrection. The change was made in order to commemorate the day on which Christ rose from the grave. People do not make such changes without strong reasons; a fable could not have accomplished it.

The continued power of Jesus through the centuries and the transforming effect of his teachings in the hearts of men today provide the most convincing proof of his resurrection. Even now men are dedicating their lives to him and finding supreme satisfaction in their spiritual fellowship with him. Such experience can be based only on fact.

The Value of the Resurrection Today

Assurance of a living Christ. "I can show you the exact spot where the body of Confucius lies," says one of his worshippers. But the Christian may reply, "The Christ whom I worship does not lie in a grave; he lives today and he

walks with me and he talks with me every step of the way." The resurrection is proof of the spiritual and eternal reality of Jesus. It is assurance to his modern followers that they live not only on the strength of what their Leader once did, but by the strength of his living presence now.

Sir John Franklin, famous explorer, tells of a long and strenuous trek over polar ice fields with two companions. Later the three of them, comparing notes, agreed that they had felt the presence of a fourth—Christ. He is a living Lord. He was with them. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Read all of Psalm 139 in this connection.)

Hope of our own resurrection. The resurrection of Jesus is the sure foundation of hope for our own resurrection. Since he emptied himself of his heavenly glory and took upon himself the form of man, we are assured that we also, through faith in him, will one day rise from the grave, escape from physical limitations, and enjoy perfect fellowship with him in the presence of God. "Because I live, ye shall live also," Jesus declared. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In Christ's resurrection we find not only a basis for our hope, but also an indication of the nature of the resurrection bodies that will be ours. When Christ appeared to his disciples after his resurrection he was different, yet essentially the same. At first they did not recognize him. The two on the road to Emmaus walked miles with him, but they knew him not until he broke bread with them in their home. His body evidently was freed from the limitations of time, space, and physical objects, for he appeared suddenly in the upper room while the doors were closed, and often he vanished almost magically from their sight. Yet they were sure of his identity and his reality. He allowed Thomas to put his fingers into the nail-prints and the spear-wound and thus remove all doubt. The disciples were fond of referring to their resurrected Lord as "this same Jesus."

In those facts lies comforting assurance for us. We, too, shall be unhampered by time and space and things. We "shall work for an age at a sitting and never be tired at all." We shall be freed from all diseases and physical handicaps. And we shall know each other by all that is highest and best in us.

The key to the mystery of present existence. In the present life we have a

sense of incompleteness. To be born, to grow up, to grow old, and to die—is that all? Robert G. Ingersoll feared that was; and at his funeral there was nothing but gloom. How could it be otherwise? But Russell H. Conwell said "No, there is more!" At his death meetings sang hymns of assurance.

The resurrection of Jesus breaks open the other side of the tomb and provides an archway to a larger, fuller life. Victor Hugo has written:

"Be like the bird which on frail branches
balanced
A moment sits and sings;
He feels them tremble, but he sings
unshaken,
Knowing that he has wings."

Such faith gives men a different attitude toward the problems of the present life. It enables them to grow stronger and finer, even in suffering and sacrifice, and to live in the manner so well expressed by Henry van Dyke:

"Let me live from year to year
With forward face and unreluctant
soul,
Not hastening to, nor turning from the
goal.
I shall grow old, but never lose life's
best,
Because the road's last turn shall lead
the best."

What Do You Think?

Can you explain the complete change in Paul's life without taking into consideration his vision of the risen Christ?

Why did Paul think it was so necessary to emphasize the resurrection of Jesus in all of his preaching?

THE SCRIPTURE SAYS—

(16) "*Men of Israel, and ye that fear God.*" In the synagogue were some native-born Jews and some converted Gentiles. Paul had a message for both.

(23) "*Of this man's seed.*" The seed of David. Paul has laid a historical background (ver. 17-22) for what he now about to say concerning Jesus.

(27) "*Their rulers.*" Paul boldly accuses the Jewish leaders. "Knew him not." Did not recognize him as the promised Messiah. "Nor the voices of the prophets." The Scripture was read blindly, without understanding its meaning. "They have fulfilled them." Cried out the prophecies without knowing it.

(30) "*God raised him from the dead.*" The climax of Paul's sermon. Proof of Christ's messiahship and the fulfillment of the prophecies.

(31) "Was seen many days." Proof multiplied and verified by eye-witnesses of the events.

(38) "Through this man." It is Christ, and Christ alone, who makes possible this freely offered forgiveness of sin.

(39) "Justified from all things." Accepted or declared guiltless of all sins, something impossible under the Law of Moses.

(20) "The firstfruits of them that are saved." Firstfruits in the religion of the Jews were symbolic of all the fruits, indicating that all belonged to God. So Christ's resurrection, says Paul, is a symbol of what will happen to all "those who have fallen asleep."

(21) "By man came also the resurrection." Paul here recognizes the complete humanity of Christ, of the same nature as Adam, yet the divine Son of God. Only on such a basis can the resurrection have any significance for the future of ordinary men and women.

(22) "In Christ shall all be made alive." "All who possess the physical nature of Adam die, but those who possess the spiritual nature of Christ shall be brought to life."

THE LESSON BROADCAST



By Bernard C. Clausen

For suggestions concerning the use of this material, see the note on page 43.

MUSICAL THEME:

"I love to tell the story
Of Jesus and his love."

THE ANNOUNCER. Suppose there were no radio, no telephone, no papers. How could we spread the news? Once the idea started that could not be kept silent. The idea changed a man and he started out to change the world.

THE NARRATOR. We are in an ancient city, Antioch, 4,000 feet above the level of the sea. At the highest point of the town is a plainly built, rectangular synagogue, now thronged with people. It is the Sabbath and they have come to worship. Two strangers are present. They are seated quietly with their hands at rest, but are distinguished by obvious signs of education and character. When prayers are said, all the members of the congregation stand and face toward Jerusalem. Now all are seated again, waiting for the rest of the service.

THE FIRST READER. I read from the Scriptures: "If thou wilt walk in my ways, to

keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

THE SECOND READER. I read from the prophets: "And there shall come forth a shoot out of the stock of Jesse. And his delight shall be in the fear of Jehovah, and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears, but with righteousness shall he judge the poor, and decide with equity for the meek of the earth."

THE FIRST READER. There are strangers with us today. Have they any word of exhortation for the people? If so, say on!

BARNABAS (to Paul). Speak, Paul. This is your chance to witness. You have wished for a hearing like this. Even the Scripture has prepared the way.

PAUL (standing up and beckoning). Men of Israel, and ye that fear God, hearken.

MEMBERS OF THE CONGREGATION (to one another). Who is this man? . . . He has something important to say. . . A bold voice, yet a kind gesture. . . Listen to him!

PAUL (continuing). God has brought unto Israel a Saviour, Jesus.

MEMBERS OF THE CONGREGATION. Jesus? Can he mean the Galilean? . . . Was that the name of the carpenter's son? . . . He is dead! The soldiers killed him months ago. . . Surely he does not speak of Jesus!

PAUL. True. They that dwell in Jerusalem and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled those Scriptures by condemning him. They asked of Pilate that he be slain.

MEMBERS OF THE CONGREGATION. You see! We are right. This Jesus is dead. . . He speaks of a dead man; the soldiers killed him.

PAUL. But he lives! I have seen him at work in the towns where he preached. I have heard his words on the lips of those who follow him. He spoke to me when I tried to stamp out his teachings. He cannot be silenced. He lives; and because he lives, we, too, shall live!

THE COMMENTATORS (speaking one after another). The prophets were read every Sabbath, and the people who heard them heeded not.

How insignificant the slaying of Jesus seemed to Paul! He knew that in every real sense Jesus still lived.

THE ANNOUNCER. So, you see, without radio or newspapers, the word was spread. People who learned about Jesus could not remain silent concerning him. They cannot now. That is why "we love to tell the story."

THE LESSON IN LIFE



By Ulyss S. Mitchell

Paul had not gone far into Cyprus preaching and teaching before he encountered social vices that were perverting "the right ways of the Lord" (Acts 13:10). These he defied. The power of the risen Christ triumphed. Similar opposition to the gospel is encountered everywhere today.

The chart carried on the back cover of the free pamphlet, *Schools in Christian Living for Local Baptist Churches*,¹ shows graphically some factors affecting evangelism. We see that some years the increase has been as much as nine percent; but we see also that the response to the gospel decreases sharply in times of war, of science *versus* religion controversies, and of economic depression. From 1921 there was a gradual drop to an all-time low of three percent in 1936. As years ago, Elymas, the sorcerer, turned people away from Christ, so today the evil forces of hate, hunger, and corruption hinder the progress of the Kingdom. We cannot, must not, ignore these evils; we must challenge them with the power of the risen Lord.

In times past, conscientious but unenlightened Christians have defended the right to hold human slaves. They even have fought and killed to retain title to persons as property. Only the rays of hope and freedom radiating from a living Christ can dispel the exploitation and the vices which today hold humans in involuntary servitude. We live in the dawning of a new day, a day in which starvation wages and enforced unemployment, especially in a land of vast surpluses, are being recognized and denounced as essentially unchristian.

The true Christian is a world citizen. His Christ is universal and no respecter of persons. His religion cannot be bounded by nationality, race, or language. We are "our brother's keeper" in a world-wide sense, and we have a world-wide service to render. We have a message of emancipation. In the risen Christ we find our hope for the solution of our twentieth century crisis. In him is the force to establish love and justice through persons within whom the risen Christ dwells.

¹The *Schools in Christian Living* Packet is available upon request. Address the Social Education Department, The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation For The Week

FOUNDATIONS

Golden Text: As a wise masterbuilder, I have laid the foundation, and another buildeth thereon.—1 Cor. 3:10.

Nowhere does Paul reveal his farsighted judgment more clearly than in the care with which he laid the foundations of the churches along the Mediterranean. He did not live to see the noble superstructures of Western Christianity that rose later on those solid foundations.

Because our work is obscure and often "hidden underground," we may grow discouraged or resent the fact that someone else who finished what we began receives credit that really belongs to us.

Let us remember Paul and rejoice that we were privileged to lay the foundation stones. In an age of superficial thinking when so many old things are being torn down and new things are being erected, often with undue haste, let us keep ever in mind that if our work is to endure it must be placed solidly on secure foundations. Let us not be opportunists concerned with a quick success, but let us, like Paul, build for the long future.

Monday, April 10

THE CHURCH IN ICONIUM (Read Acts 14:1-7)

"Christianity," said Disraeli, "is fulfilled Judaism or it is nothing." It was not strange that in his missionary journeys Paul went first to the synagogues. Nor is it strange that invariably he encountered bitter opposition. Entrenched prejudices are hard to dislodge, and some minds resist new truth with a stubbornness that seems unconquerable. Paul never despaired. He spoke "boldly in the Lord," and when he and his associates were compelled to leave Iconium on account of the plot against them, they did not give up in discouragement, but sought other cities where they might preach the gospel.

Tuesday, April 11

THE CHURCH IN LYSTRA (Read Acts 14:8-18)

In his missionary messages Paul was never willing to compromise or to "tone down" his gospel simply to please his congregation. Nevertheless, he did take pains to adapt his method of approach to meet local needs. In his sermon to the church at Lystra he does not begin by appealing to the Scriptures, as he had done in preaching to the Jews, for of those writings the people at Lystra knew nothing. Instead, he appeals to the universal revelation of God in nature and in the hearts of men. Paul's statement, "He left not himself without witness," is confirmed and abundantly illustrated in Sir James Frazer's monumental work, *The Golden Bough*. Every race, however backward, has a sense of God.

Wednesday, April 12

A BUSY MISSIONARY (Read Acts 14:19-28)

It is characteristic of Paul that when he returned from this exacting and hazardous missionary journey and

reported on his experiences, he did not dwell on the perils and the tribulations he had suffered, but rather on "all that God had done through them, and how he had opened the door of faith unto the Gentiles." This positive approach to his work had much to do with his success. Paul was no "incurable optimist" who closed his eyes to reality. He saw both the difficulties and the opportunities in any situation, but he knew that God was with him, and if difficulties increased, increased strength would be given to meet them.

Thursday, April 13

A WISE MASTER BUILDER (Read 1 Cor. 3:10-15)

Paul makes it clear that he is concerned not only with the foundation but also with what is built thereon. The foundation should be adequate for the superstructure. On so noble a foundation as has been laid, namely, Jesus Christ, who would think of erecting an unworthy building? If any do, Paul warns that their shortsightedness will be revealed in the day of testing, for "the fire shall try every man's work of what sort it is." Those whose work survives will be rewarded. Those whose work is consumed will themselves be saved, but their labor will have been in vain.

Churches that survive, even as characters that endure, must be constituted not of ephemeral and transient values, but of the things that abide.

Friday, April 14

MISSIONARY VISION (Read Isa. 55:1-5)

Every now and then in the Old Testament, prophetic insight overleaps national exclusiveness and reveals Israel as the agent for saving the world. This great passage addressed to the Jews on the eve of their deliverance from Babylon called on those who were occupied in the business of this world to lay it aside and to join with those who were renewing the everlasting covenant with Jehovah. It appealed to them to repent while Jehovah was still near, and to turn from spending their substance and energy for temporal things that bring no abiding satisfaction. If they would enter into their promised heritage and truly live, they must seek not worldly but spiritual values.

Saturday, April 15

JONAH'S MISSIONARY WORK (Read Jonah 3:1-10)

Here in story form is one of the greatest missionary messages ever written. God commanded Jonah to go to Nineveh, the capital of the empire that had crushed Jonah's people, to warn the city of its impending doom. Jonah hated Nineveh and desired it to be destroyed. So he tried to evade the call. He fled, but was overtaken and given a second chance. When he delivered his message in Nineveh, the people repented and God forgave them. Instead of rejoicing, Jonah felt angry that he had been the instrument for the salvation of his nation's enemy. In the conclusion of the book comes the moving tender passage in which God reveals himself as the Father not only of the Israelites but also of the people of Nineveh.

Paul Establishes Churches

Acts 14

Acts 14: 1-7, 19-23

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also the Greeks believed.

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and wrought signs and wonders to be done by their hands.

But the multitude of the city was

divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

KEY VERSE: *As a wise master-builder, I have laid the foundation, and another buildeth thereon.—1 Corinthians 3: 10*

TEACHING HELPS

THE TEACHER'S TASK

By J. Elliott Finlay

Read an article on "Church" in some good Bible dictionary.

Using as a basis the general discussion by Howard K. Williams, make a careful outline of the ideas that seem most appropriate to the members of your class, in view of the purpose stated above.

Your Presentation:

To get the attention of your class, open the session by asking some such

question as, "What is the chief task of a church today?" or "Is any church ever justified in being a non-missionary church?" After brief discussion show the connection of the question with today's lesson and proceed to read and explain the Scripture passage.

The wealth of ideas suggested by this lesson makes it doubly important to follow your outline if you hope to accomplish your purpose. Allow discussion at the end of the period, but do *not* allow it to become an argument over doctrines. Try to bring about constructive suggestions concerning the task of your own local church. Close with an inspirational prayer.

Your Purpose:

In teaching this lesson you should try to picture clearly how the early churches were established, (2) to explain the primary nature and function of churches, and (3) to emphasize the responsibilities of present-day churches to their individual members.

Your Preparation:

Read all of Acts 14 and then go back and study the printed lesson passage in detail, in the light of the Scripture comments below. Now read all of the discussion material, including that in the class quarterly.

Churches the World Around

All the world recognizes the significance of churches. Some sailors in the South Pacific managed to escape from a sinking ship and reach an island. They had no idea where they were, nor what kind of people inhabited the place. They took every possible precaution, fearing they might find cannibals. Two of the party were delegated to explore, and after climbing to the summit of a mountain they came running back to camp shouting, "It's all right; we are safe!" How did they know? "We saw the people of a *church*!"

We who are accustomed to see churches on every hand may not appreciate the tremendous importance and influence of a church in any community. We take them for granted, but today's lesson reminds us that not always have there been churches. The first ones were established by tireless efforts in the face of persecution and bitter opposition.

THE APPLICATION OF THE LESSON

By Howard K. Williams

Paul risked his life many times in his determined campaign of sowing the seed of the gospel. In order to appreciate the subject of this lesson, read chapters 9 to 13 in the Book of Acts. Get clearly in mind the principal events since Paul's conversion: his preaching in Jerusalem, his return to Tarsus, his call to Antioch, and his commission to undertake his first missionary tour with Barnabas. Try to realize the conditions then existing, the firmly established Jewish synagogues in most important centers, the jealously guarded political power of the Roman Empire, the prevalence of idolatrous and sensual religious cults, and the ignorance and superstition of the masses of people. Against all these conditions Paul had to work.

Why Have Local Churches?

Some people, when asked to join a church, reply: "What church are you talking about? Of course I believe in the church, but I don't see the need of splitting it up into all these individual local churches. I believe in the church universal." That sounds like a noble, spiritual conception, but it is not very practical.

One might as well say: "I believe in marriage. I want to be married, but I don't want to marry an individual person." Or "I believe in the home, but I don't want to be tied down to any particular home."

The church universal finds expression only through the thousands of individual local churches, exactly as human life finds expression through individual physical bodies. So wherever Paul went he established local churches, little groups of Christ's followers organized to increase the effectiveness of their witnessing. Paul realized that only

through such bodies could be realized the highest values of Christ's teaching.

The Missionary Method

Gospel Teaching. The Christian religion is essentially a missionary religion. It lives and grows by teaching and preaching Christ's gospel. Paul found that the most effective way of doing that is by gathering converts into groups that assemble at regular times and maintain central places of meeting. Otherwise the efforts of the traveling preacher might resemble the sowing of seed in rocky soil or among the thorns. Without such organized groups the teaching of the gospel might become corrupt or die out entirely.

Mutual Encouragement. In the early years of Christianity it was dangerous to preach the gospel, to profess belief in it, or to practise it. Individual Christians desperately needed the moral support that came from regular association with others. The inspiration of group worship and the stimulation of personal testimony helped each individual to grow in faith and usefulness.

Today in lands where bloody persecution is unknown, individual Christians are none the less in need of that mutual stimulation that comes from membership in a local church. Today Christians face problems as serious as persecution, though perhaps less dangerous. They need the constant fellowship of other Christians in order to keep them from falling into laziness and indifference.

Multiplied Power. No individual can accomplish the utmost by working alone. No individual has all the talents and abilities that are required to accomplish all that Christianity should accomplish. By organizing in local churches many may carry on work that no one of them could do alone. The strength of one supplements the weakness of another. Each is an essential member of the body, contributing to the success and the health of the whole and receiving strength in return.

In this way the countless individual Christians may join themselves together to form "the body of Christ." The church becomes the physical instrument by which Christ accomplishes his purposes in the world. He is the head, and if any member of the body fails to do his will, the work of the whole is hindered. Paul compared such a situation to the paralysis of a human body, which results in the failure of an arm or a leg, or of any other organ, to carry out the will of the brain. But he also pointed out that any single organ is of little use by itself. Only when all are joined together and working in perfect harmony does each enjoy perfect health and realize its fullest possibilities.

Public Witness. The organization of local churches is a most essential and effective means of witnessing for Christ in any community. Churches are not intended to relieve individual Christians of their obligation to do personal work, but churches by maintaining regular places of worship and regular classes for teaching are able to keep the gospel constantly before the eyes of a whole community. Thus they may reach many more individuals than could the same number of Christians working alone.

Local churches are the best form of community insurance. Though some may rant about the hypocrites in the church, their very criticism proves the quality and the value of the church as a whole. Counterfeiters never try to copy bad money; they copy the good money. With all its faults, the church is the strongest influence for righteousness in any community. Some time ago a judge in a large city stated that of the four thousand juvenile delinquents brought before him in a quarter century, only three of them regularly attended church and Sunday school.

Missionary Activity. As the local church grows in size, and as its members grow in the faith and the knowledge and the grace of Jesus Christ, it naturally becomes a missionary organization. The individual Christians feel compelled to take an active part in carrying the gospel "unto the uttermost part of the earth."

That inner compulsion finds expression in the sending of missionaries to preach the gospel to non-Christian peoples at home and abroad. Thus the church at Antioch, established as a result of the missionary work of Christians from the home church at Jerusalem, sent out Paul and Barnabas as its own missionaries to preach the gospel and to establish still other churches. Thus the kingdom grows, like a plant that springs up from a seed, grows to maturity, and sends out seeds of its own, which take root and produce new plants.

The Individual's Responsibility

This world-wide work, century after century, is directed and kept alive by organized churches, but it depends upon faithful individuals, each having a job to do and *doing* it. "God cuts a man's work small that he may do it well!" said Charles E. Jefferson. If he fails, therefore, his failure is the more tragic. No great denominational work can be accomplished without strong local churches; and no local church can be strong without dependable individuals whose first and foremost interest in life is to do the will of Christ.

Such individuals will attend the regular meetings of the church, for no

church can live without meetings. The admonition about "not forsaking the assembling of ourselves together" was given in a day when being found in Christian meeting might mean death and it is no less important today.

Each individual also has the responsibility of contributing cheerfully to the financial support of his church, and regularly as his income permits, "God hath prospered him."

What Do You Think?

Were conditions in Paul's day more favorable for the establishing of churches than are conditions existing today?

Does the organization of individual local churches retard the development of true spirituality?

Do organized churches today have a tendency to lessen the average individual's sense of responsibility for personal witnessing?

THE SCRIPTURE SAYS—

(1) *In Iconium.* A Greek city under Roman domination. *Synagogue.* Every important city in the Mediterranean world had one. *A great multitude believed.* Open-minded people readily accepted Paul's message. *Jews and also Greeks.* The Greeks (not proselytes in this case) would not have been in the synagogue. This verse summarizes many days of work during which he preached in many places. Paul always went to the synagogue first, but did not limit himself to preaching there. (ver. 3.)

(2) *Unbelieving Jews.* Literally "disobedient" Jews, obstinately refused to accept God's offer of salvation. *Stirred up the Gentiles.* Excited them to opposition. *Made their minds affected.* Polluted their minds with such things so they could not recognize the truth.

(5) *An assault.* A plot. *To them despitefully.* Perhaps to accuse them falsely of some crime and make that an excuse for violence.

(6) *Lystra and Derbe.* Smaller cities with few Jews, but heathen, superstitious people who took Paul and Barnabas for gods.

(19) *Stoned Paul.* The troubles of Jews probably found it easy to stir up the mob, now somewhat chagrined at having worshiped these men.

(21) *Returned again.* What courage!

(22) *Confirming the souls.* Strengthening. *Through much tribulation.* "by means of" or "because of."

(23) *Ordained them elders.* The meaning of the word means "to elect by vote." *Elders.* Men who presided over the assemblies. *Prayed with fasting.* Prayed while fasting. *Commended them to the Lord.* Committed them to his care.



By Bernard C. Clausen

For suggestions concerning the use of this material, see the note on page 43.

MUSICAL THEME:

"I love thy kingdom, Lord;
The house of thine abode."

THE ANNOUNCER. People talked to one another about the startling teachings of Jesus and about the marvelous quality of his life. They tried, alone and in liturgical groups, to follow the Way. But they still held faithfully to their old religious habits, still went to their synagogues and had no thought of separating into churches of their own. Then, suddenly they discovered them organizing congregations, carrying on their own worship, setting up churches that were called Christian. How and why did that begin? The blood of the martyrs was the seed of the church.

THE NARRATOR. One hundred miles from Antioch—four days' journey in these ancient times—the Royal Roman road had come to an end in a little garrison town called Lystra. A Roman fort stood there, and around it spread a solitary community. The district was a wild and uninviting that travelers called it "The Land of the Wolves." Few people lived there, and the restless spirit of Paul needed only that thought to tempt him thither. Listen!

PAUL. Men, if you believe, confirm your souls with courage.

THE PEOPLE OF LYSTRA. Paul, we do believe. . . We seek to know the Way.

PAUL. Then continue in your faith. Long after I have gone, remember what I said. You must remind each other of my promises.

THE PEOPLE OF LYSTRA. That we will do! We shall meet and help each other, watch over and advise one another. We shall be faithful to the truth. We shall live as Jesus taught.

PAUL. Do not be afraid of tribulation. Your foes will bring hardships and persecutions upon you. Through many troubles you must enter into the kingdom of God.

THE PEOPLE OF LYSTRA. Tribulation? Who will harm us? We hurt no one. We ask only to live in our own way.

THE STRANGERS (arriving and seeing Paul). There he is! Paul! There in the center of the crowd! We have found him at last. Listen, he is saying

what he said in Antioch. Those are the very words that stirred up the people of Iconium. He is making trouble here also.

PAUL. Men and brethren, I have warned you. Trouble has come already. These strangers have followed me these many miles.

THE STRANGERS (to Paul). Followed you, indeed; and found you at last. You stirred up trouble in Antioch. You ruined our synagogue in Iconium. (To the crowd.) He preaches only dissension. He lies about our ancient faith. He speaks for a false Messiah, friends. He claims to serve a dead Christ. He sets children against their parents. He reviles the law. You must silence him. Stones will stop him. Here are rocks to throw. We stopped him before; we shall help you to stop him, now. (To Timothy.) Out of the way, boy!

TIMOTHY. You may push me away, but I shall never forget his courage. O Paul, some day I shall serve your Christ!

THE CHRISTIANS OF LYSTRA. Trouble he promised us, and he was right. Our friends are against us; the synagogue is closed to us. . . We must keep together. Let us meet tonight in some home. . . We must plan together. We must choose elders. This little group of ours can be a synagogue of Christ, a church of Jesus, here in Lystra. . . Paul, we shall not forget.

THE COMMENTATORS. Cruel, bitter persecution built the church out of fragments of individual loyalty. Cruel, bitter persecution rages today. It is building the church anew.

Paul came again, back over the same road, to the towns where he had been stoned. His words were underscored and magnified by courage.

"Remember what they did to me at Lystra?" Paul wrote to Timothy years afterward. Indeed, Timothy did remember. It had changed his whole life.

Tribulation is a threshing floor. The chaff goes; the grain remains.

Maps once indicated the lands untouched by missionary effort. New maps are needed today. Mark in black the lands where the teachings of Jesus are known, but denied, scorned, and ridiculed. Let this defiance of our Saviour stir the outthrust of our zealous faith today!

THE ANNOUNCER. So you see what made the church. Bitter words, stones, fierce resentments, persistent foes, desperate persecutions. The heat of antagonism welded together into little groups those who were determined to follow the Way. Out of the fires of testing the first Christian church came. What shall emerge out of the flames of today?



By Ulyss S. Mitchell

Whether the gospel with its full implications of personal-social righteousness be preached in Iconium or Chicago, in Lystra or Weirton, we may expect much the same responses. Some will believe and conform to the principles involved; others will resent the church's "meddling" in their "private" affairs. The latter will say that the church should preach the gospel and leave social issues alone. To them religion is only for the next world. They do not see that it has something to say also about how a Christian today should conduct himself toward other people in business and civic relations. Had Paul listened to this latter group, preached their kind of half-truth gospel, he would not have been stoned, but ignored!

As an indirect result of Paul's missionary work in establishing vital churches abroad, we have in the United States today 225,022 Protestant Christian churches, of which 59,399 are Baptist, distributed as follows: American Baptist Association (Negro), 2,662; Free-will Baptist, 397; National Baptist Convention (Negro), 24,000; Northern Baptist Convention, 7,669; Southern Baptist Convention, 24,671.

Compare the number of Free-will Baptist churches with the number of missionary Baptist churches. See how essential the missionary passion is to church extension. The 59,002 missionary churches carry on a world-wide ministry. Northern Baptists have 10 mission fields with 3,385 churches, 545 missionaries, 10,093 native workers, 376,090 church members, and 132,269 Sunday school members. They have 4,326 schools and colleges, with 162,583 pupils. Thirty-four hospitals and 61 dispensaries serve 313,211 patients.

Twelve million Baptists, the largest Protestant denomination in the world, are one testimony to the present effectiveness of a church-building program launched by Paul 1,895 years ago.

Opponents of the church today seldom stone the Christian. Instead, they employ taunts, perjury, disfranchisement. Today Christian minorities in Rumania, Hungary, Germany, Italy, and Russia are cudgeled by nation-wide decrees as well as by mob violence.

Our greatest need today is not more churches, but better churches; churches motivated by a force capable of interpreting the whole gospel with evangelical fervor.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation For The Week

JUSTIFIED THROUGH FAITH

Golden Text: A man is not justified by the works of the law, but by the faith of Jesus Christ.—*Gal. 2: 16.*

When Paul took his stand against the Judaizers from the church in Jerusalem and insisted that salvation came solely through faith in Christ and not by any of the ceremonial acts and works that had grown up in Judaism, he liberated the new movement from an influence that was not in keeping with the spirit and the teachings of Jesus. If that influence had prevailed, it would have hampered Christianity in evangelizing the world. When Martin Luther reiterated Paul's teaching and insisted that "the just shall live by faith," once again Christianity was delivered from the dead weight of formalism in the Roman Church that was hampering the vital spirit of Jesus.

Whether in the first century or in the fifteenth or the twentieth, there are people who mistake the form for the substance and load down religion with what Paul would call "works." It is easy to go through the forms and to keep up the appearances of religion. However, men are saved only by faith, by a vital inner experience of God through Christ.

Monday, April 17

THE WIDENING HORIZON (*Read Acts 10: 9-16*)

Christianity began with Judaism. Many of these first Jewish converts believed that the movement should be limited to Jews. The laws of Judaism not only prevented Jews from eating with Gentiles, but led them to avoid Gentiles as "the lesser breed without the law" whose very touch defiled. In this regard Peter was a Puritan of the Puritans and felt that any contact of the clean with the unclean made the clean unclean. That is the point of the vision in today's Scripture.

"I never have" was Peter's reply when bidden to rise and eat. It required a vision from heaven to show him his narrowness and to prepare him for the invitation from Cornelius the Gentile.

Tuesday, April 18

PETER'S CONVICTION (*Read Acts 15: 6-11*)

Antioch was the first missionary church. Here certain members of the Jerusalem church contended that salvation came not by faith alone but by keeping the law of Moses also. This precipitated what has been called "the first council" of the Christian churches. The converted Pharisees insisted that the authority of Scripture supported the side of the Law, but Peter appealed to experience. He recalled his vision and his talk with Cornelius. These Gentiles in Cornelius' house were saved without ceremonial observance of any sort. He contended that God, through saving these and other Gentiles, had made it clear that salvation comes solely through the grace of Jesus Christ.

Wednesday, April 19

PAUL TURNS TO THE GENTILES (*Read Acts 13: 44-49*)

Paul's experience in the synagogue at Antioch of Pisidia marks a turning-point in the history of Christianity. In

its outcome, it saved Christianity from becoming a Jewish sect and spurred the leaders to embark on that larger mission that has made Christianity world-wide in its influence.

How often the providence of God turns disappointment and opposition to ultimate gain! Few have ever shown such ability as Paul for changing handicaps into opportunities, because few have committed their way so fully to God.

Thursday, April 20

THE DECISION OF THE COUNCIL (*Read Acts 15: 13-21*)

The converted Pharisees had contended that the Gentile Christians must conform to the ceremonial regulations of the Jews, and they quoted the Old Testament in support of this view. But James in his address shows that a fuller knowledge of the Scriptures supports the gospel message. Indeed, it had been predicted that a Prince would arise in the House of David and bring salvation to the Gentiles.

When the council began, the differences between the two parties seemed to be insurmountable. But in the end the Christian spirit of sympathetic consideration of other people's point of view, and open-minded seeking of truth, brought both groups to a happy decision.

Friday, April 21

THE WORD TO GALATIA (*Read Gal. 2: 1-10*)

It is difficult for us to appreciate how real a problem this question of circumcision was in the early church. Inherited customs acquire an iron grip and are hard to break. It was revealed to Paul through both his reason and his experience that circumcision should not be imposed on Gentile Christians. Yet the strong influence of his Jewish training moved him to go out of his way to get the advice and the confirmation of those "who were of repute" in the Jerusalem church.

We should follow Paul's example in seeking the counsel of other Christians of trusted judgment. Through conference with our fellow workers inadequate interpretations are corrected; and when the judgment of others confirms our own, we go ahead with renewed confidence.

Saturday, April 22

THE WAY OF LIFE (*Read Gal. 2: 11-21*)

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

This experience of mystical union with Christ, so strikingly expressed in Paul's letter to the Galatians, is the basis of all his theology. So completely had Paul surrendered himself to Christ, and so fully had Christ come into his life, that he was able to say that it was no longer Paul but Christ who expressed himself through Paul's personality. Henceforth he had no desires, no ambitions, except those that were in accord with his Master's will. In so identifying himself with Jesus, Paul had not lost his liberty; instead he had found freedom from the old slavery to sin.

LESSON 4 — APRIL 23

Paul Wins Recognition for Gentile Christians

Acts 15: 1-35; Galatians 2: 1-10

Acts 15: 23b-29

23b The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Galatians 2: 1, 2, 9, 10

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

KEY VERSE: *A man is not justified by the works of the law, but by the faith of Jesus Christ.—Galatians 2: 16*

TEACHING HELPS

Our Purpose:

In teaching this lesson you should try (1) to present clearly the details of the Jerusalem Council, (2) to explain the operation of grace and works, and (3) to indicate the only Christian solution for the problems of churches today.

Our Preparation:

First read Acts 15: 1-35 and Galatians 2: 1-10. Then study carefully the selected passages, with the comments below. Read all of the discussion material, including the class quarterly.

The First Christian Council

Even while Christ walked on the earth there were many who could not grasp the infinite breadth of the truth that he taught. They had a far too narrow conception of his gospel. The disciples themselves were not without blame in this respect.

It is not surprising, therefore, that throughout the centuries men have held widely varying and even conflicting opinions in regard to the exact meaning of Christ's teachings. Nor is it strange that they should seek to discuss and dispose their differences by meeting together in councils, such as that which we study this week.

The Jewish Attitude. The Jews had always been a separate people, considering themselves the peculiar instrument of God and the sole possessors of his truth. Persons of other races were permitted to join the nation, but only after conforming to all the ceremonial and ritual requirements. Most of Christ's early followers were native Jews and all

THE TEACHER'S TASK

By J. Elliott Finlay

On the basis of the discussion by Howard K. Williams make your outline, after visualizing the particular needs of your class and deciding what ideas will make the lesson most effective for them.

Your Presentation:

Arouse the interest of your class by asking a preliminary question such as, "Should churches of different denomina-

tions cooperate?" or "If salvation is by faith rather than works, does the continued existence of the church depend upon unity of faith or upon service?" After brief discussion, bringing out the main problems of the lesson, read the Scripture lesson and explain it as you go.

Now proceed with your outlined material, concluding with general discussion of the questions suggested, or of others that may come up. Close the session with prayer for God's guidance in the relationships of Christians throughout the world.

THE APPLICATION OF THE LESSON

By Howard K. Williams

of them (even his Gentile followers) conformed to the Jewish law and observed the feasts and temple ceremonies.

So these early Jewish Christians who accepted Christ as the long-expected Messiah of their race naturally had difficulty in understanding how anyone could accept Christ without accepting the Jewish religion and its law. Peter had to be shaken out of his narrowness by means of a vision and a visible demonstration of the power of the Holy Spirit. He was astonished, but convinced that through faith in Christ even the Gentiles are acceptable to God, and without regard to observance of ceremonial law.

Conversions of Gentiles came in ever-increasing numbers as the persecution of Christians in Jerusalem became more severe and the believers scattered

abroad, preaching their gospel as they went. Many Gentiles joined the church at Antioch, and Paul and Barnabas, in their great missionary tour, found the Gentiles more eager than the Jews to accept salvation through Christ.

When they returned from their tour, Paul and Barnabas "gathered the church together" and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." That must have been a stirring occasion! But soon came certain Jews from Judea to Antioch, insisting that none could be saved without strict observance of the Jewish ceremonial law. That created a serious problem.

A Council Is Called. "Paul and Barnabas had no small dissension and dispute with them," but argument was of no avail, as is usually the case in such situations. Finally, the people of the Antioch church decided to send Paul and Barnabas and certain others of their number to Jerusalem in order to discuss the matter with the apostles and

the elders. They had the right idea. They wanted to know the opinions of those who had been with Jesus personally and had received directly his words of wisdom.

When the council assembled in Jerusalem, three distinct factions were in evidence. The delegation from Antioch was strongly hostile to the idea of enforcing Jewish law among Gentile Christians. The Jerusalem faction included many of Pharisaical background, who demanded strict observance of the letter of the law. In between stood a few who understood the attitudes of both sides, and who maintained a spirit of sympathy and conciliation. Among these were Peter, who had learned his lesson through a vision; Paul and Barnabas, who had experiential knowledge of the breadth of God's love; and James, whose understanding of the Old Testament Scriptures and of Christ's teachings gave him a place of influential prominence.

The Decision. After each delegation had been heard, James took the initiative and suggested a solution of the problem, based on Christian sympathy and forbearance. He showed that the Scriptures had foretold the salvation of the Gentiles, and he declared that if God is ready to accept them the Jews certainly should put no stumbling-block in their way. All agreed then to follow the suggestion of James and ask the Gentiles only to refrain from certain pagan practices that would be offensive to their Jewish fellow Christians.

The decision of the council was expressed in a letter—the Magna Carta of Christian liberty—and carried to the Antioch church by two members of the Jerusalem church. The reading of the letter brought great rejoicing and a spirit of fine fellowship was established.

The Problems of Christians Today

Christians of the twentieth century face problems as complicated and as serious as those of Christ's own generation. Perhaps this study of a problem of the early church may reveal truths that can aid in the solution of the problems of today.

The Drag of an Unfavorable Background. The Christian Jews who had been Pharisees were so saturated with the conception of legalism that they even tried to make Christianity conform to their strict legalism. They were so firmly molded by their background that their minds could hardly comprehend noble, spiritual truths of Christ's gospel of love. On the other hand, the Gentiles who had lived all their lives in the ways of selfish paganism were so unaccustomed to restrictions of any kind that they had serious difficulty in realizing

the need of self-denial. When persons of such opposite backgrounds found themselves associated in the same church a conflict was bound to occur.

The same problem plagues the churches of today. Unfortunately, some churches seek to avoid the difficulty by appealing only to one group or one class of people, and by preaching only those phases of the gospel which conform to the ideas of that particular class or group. Such a practice is really nothing more than a modern form of Pharisaism.

The Danger of Depending on Works. James spoke wisely when he said that "faith without works is dead," but he might have said also that the value of works depends upon the motives behind them. The legalistic Pharisees performed the works of the law out of motives not unmingled with selfishness, doing them because they thought they *must* in order to be saved. They failed to grasp the kernel of Christ's teaching.

John Ruskin says, "The root of almost every schism and heresy from which the Christian church has ever suffered has been the effort of man to *earn* rather than to *receive* his salvation."

The Differing Views of Christians. The Christians of Antioch demonstrated a truly Christian spirit in their manner of handling the conflict that arose. They did not say, "Well, if the Jerusalem church doesn't like our kind of Christianity, then we will break off all our relations with them and establish a separate church." First, they went to those who knew the Scripture and the teachings of Christ. The opposing parties talked things over frankly, faced the facts, and each side yielded something in favor of the other; but the result was not a compromise with the truth, but a more perfect knowledge of the truth.

Much friction among Christians today arises because individuals are more interested in defending their narrow, traditional views than in working out a more perfect conception of Christ's infinite truth; more interested in proving their opponents wrong than in winning their friendship and leading them to a basis of mutual understanding.

The Eternal Sufficiency of Christ

Heredity and environment, customs and prejudices, are such strong forces in life that only an all-powerful Saviour can deliver us from them. But "he is able." His grace was sufficient for Jew and Gentile. It is sufficient today, for all men of all races, rich and poor, young and old, ignorant and educated. Is he *your* Saviour, too?

The highest desires of all men are met in Christ. Through his love all conflicts can be settled.

What Do You Think?

How could the method of the Jerusalem conference be used in composing differences between individuals? Do nominations? Nations?

What stumbling-blocks to present-day Christianity could be compared with those with which the Jerusalem conference was concerned?

THE SCRIPTURE SAYS—

(23) *Apostles and elders.* In Jerusalem. *Gentiles in Antioch and Syria and Cilicia.* All at the northeastern angle of the Mediterranean.

(24) *Certain which went out from us.* Omit "which went out" and read "certain of our number." *Troubled you.* Distressed or perplexed them by suggesting doubts. *Subverting your souls.* Plundering or destroying them. *To whom we gave no such commandment.* No command at all.

(25) *Assembled with one accord.* Perhaps this should read "Having come to one accord," or "having reached unanimous agreement."

(28) *For it seemed good to the Holy Ghost, and to us.* The writer is confident that the decision was reached through the leadership of the Holy Spirit. *No greater burden than . . . necessary.* The Jews themselves considered the restrictions a burden.

(29) *Meat offered to idols.* Animals flesh left over from heathen sacrifices sold by the poor to public markets. *Blood, and . . . things strangled.* Blood was the symbol of life and atonement in the Hebrew religion, and absolutely prohibited as food (Lev. 7: 26, 27). Heathen animals killed by strangling were also taboo because they contained the blood. *Fornication.* Considered all too lightly by many converts from heathenism, was practised it without scruple.

(Gal. 2:1) *Fourteen years after.* After his previous visit, not fourteen years after his conversion. *Took Titus with me.* Not mentioned in the account in Acts, but evidently a strong influence in the Jerusalem conference because of his genuine Christian experience in spite of being an uncircumcised Gentile.

(2) *Went up by revelation.* Not because of any personal doubts or difficulties, but because he was led by the Spirit.

(9) *Privately.* Paul sounded out the "pillars" of the Jerusalem church before the general council was called; if they could not win their support his whole plan would fail. *Right hands of fellowship.* Symbol of brotherly partnership and complete agreement in a common cause. *That we should go unto the heathen.* This seems not to have been interpreted as limiting their preaching to the heathen alone.



By Bernard C. Clausen

For suggestions concerning the use of material, see the note on page 43.

MUSICAL THEME:

"Blest be the tie that binds
Our hearts in Christian love."

THE ANNOUNCER. Separated from their old religious background by their newfound enthusiasm for the Way of Jesus, unified into little groups for protection and for mutual encouragement in the midst of the unexpected fury of persecution, did these early Christians get along together in perfect harmony? Were there no differences between them? If there were none, then certainly they were unlike our modern churches! But do not be discouraged. They had their bitter controversies, but they found out how to live together in love of them.

THE NARRATOR. In the days that followed Christ's death, the church at Jerusalem was the center of Christian life. James, called "the Lord's brother," was there and acted as head of the church council. John, the beloved disciple, was a member there; and Peter, the impetuous, glorious whirlwind of spiritual power, was one of the "pillars." Paul was consulted at each turn of the church. These Jerusalem Christians have not been disquieted by news about Paul. They understand that he has been establishing churches among the Gentiles. While awaiting Paul's report they had the issue his success has injected. They have now gathered to hear both sides of the controversy. Listen!

JAMES. You have just come back from Antioch? Then tell us what you found there. You visited the church?

THE COMMITTEE. Yes, we have just returned. We tarried in Antioch for several days, and we visited the church. It is a strange fellowship. Some are Jews of old, trained in the synagogue, faithful to the law, eager to do what we already had the teaching of Jesus. But some are not like us. They are Gentiles, never taught to obey the law, seeking fellowship without con-
fessing to our ancient rites.

JAMES. Paul, is this true?

PAUL. True, indeed. But see how it is about. I preached in the synagogues. Our brethren believed. But I heard, men who were Gentiles. They, too, believed and joined them-

selves to the Way of Jesus. I could not deny them that right.

JAMES. But could Gentiles be true followers of our Christ?

PAUL. I only know that they are. Here is my brother Titus. Ask him about his faith.

JAMES. Titus, you are not a Jew?

TITUS. Nay, not a Jew; but a Greek.

JAMES. Never a member of the synagogue? Never taught the law?

TITUS. Never.

JAMES. Yet Paul says that you are a true follower of Jesus.

TITUS. I shall follow him till death.

JAMES. But suppose we say you are no Christian?

TITUS. Still I shall follow him till death.

JAMES. Alone? Cut off from the church?

TITUS. With what comrades I can find. But I shall follow him!

PETER. Cornelius was like that. Years ago I knew him—a just man, earnest about Jesus, but a Gentile. When I knew he believed, I baptized him. God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him!

JAMES. This was foretold by prophecy. Surely we should not trouble those Gentiles who turn to God.

THE MEMBERS OF THE CHURCH. Peter is right. James' words are true. . . To the Gentiles also hath God granted repentance unto life. Glory to God! . . . Send the word back to Antioch. God hath opened the door of faith unto the whole world. So it seems best to the Holy Spirit and to us!

PAUL. We shall go, then, unto the Gentiles. And we shall be zealous to remember the poor.

PETER. This day is the gospel fulfilled!

THE COMMENTATORS.

Cornelius had convinced Peter. There is no argument like a life.

In essentials, unity.

In non-essentials, liberty.

In all things, charity.

It was Paul, the Pharisee of Pharisees, who pled for the Gentile Christians. He never hesitated to confess that he had been wrong.

I am not worried because Christians do not love each other; I am worried because they do not love Jesus enough.

THE ANNOUNCER. A few years later we see Jerusalem destroyed and the temple laid waste. But Christianity, no longer a Jewish sect, had been scattered like seed across the waiting furrows and had taken root everywhere. That seed grows and multiplies today wherever men will receive it.



By Ulysses S. Mitchell

The Christian's example and influence counts for more than is sometimes realized. In Paul's time the eating of meats dedicated to idols gave every appearance of idol worship; therefore, though the act of eating in itself was innocent, abstinence on the part of Christians was necessary.

A certain young woman insisted on her freedom to live her own life, regardless of what people might think, so long as she did right. Result: she unwittingly accommodated herself to second-rate moral standards, and lost her influence as a Christian. But more, she wrongly influenced several friends who looked to her for an example.

A young son overheard his Christian father driving a hard bargain, one legally acceptable but morally unjust. Result: loss of confidence in his father as a just and fair Christian; and the conclusion, "If that is Christianity, I'm not interested."

The children of a certain Christian family contrasted the beautiful "devotion" which their parents displayed toward them and toward each other in public with the perpetual quarreling they heard at home—nagging, abuse, distrust, lack of respect. Result: these children came to think of Christianity as a coat to be donned for show purposes; much of their respect for their parents and for their church was destroyed.

A certain church promoted pay-supper and bazaars in order to extract from the members money that they should have given outright. Result: loss of respect for the church by restaurant and store-owners, because the church, while demanding tax exemption, engaged in commercial competition and in profit-seeking. Members and friends got the wrong impression of Christian stewardship, and lost the joy of cheerful giving.

Another congregation promoted raffles and bingo for profit-taking. Result: the church lost both its voice and its influence against commercialized gambling. Men, women, and young people began to say: "What's the difference? Bingo is bingo, wherever played." Those who lost their money by drawing blanks at the raffles ceased to respect the church; it did not give value for value received.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation For The Week EUROPE'S CHALLENGE

Golden Text: And after he had seen the vision, immediately we endeavored to go into Macedonia.—*Acts 16: 10.*

When Paul, guided by the Spirit, reached Troas and looked across the Hellespont to the shores of Europe, his heart must have been fired to cross over and capture for his Master the strongholds of Greece and Rome. He knew, as Prof. James Stalker has said, that Greece with all her wisdom lacked the knowledge that makes wise unto salvation, and that Rome, though the conqueror of this world, did not know the way of winning an inheritance in the world that is to come. In his breast Paul carried the secret that both Greece and Rome required.

One night as he slept he saw in a vision a man standing on the opposite coast beckoning and urging him to come over into Macedonia and help. The figure symbolized Europe and Europe's call for Christ. Paul felt the vision was a divine summons and promptly set out to answer its challenge.

Monday, April 24

"COME . . . AND HELP US" (*Read Acts 16: 6-10*)

Some years ago when Dr. H. J. Cody, now President of the University of Toronto, was pastor of St. Paul's in that city, someone remarked of him that "a story of need is the best introduction to him you can have." The apostle Paul was like that. When in a dream he saw the man of Macedonia calling him to come over and help, he immediately responded.

A Christian does not go about seeking what he may get out of life for himself. Rather he seeks how and where he can be of service. Of Jesus it was written, he "came not to be ministered unto, but to minister." In the kingdom of God, as Jesus taught, the greatest is the servant of all.

Tuesday, April 25

THE CONVERSION OF LYDIA (*Read Acts 16: 11-15*)

How large a part women have played in the spread of the gospel! Last at the cross, first at the tomb! The first convert to Christianity in Europe was a woman named Lydia, who opened her home to Paul and his associates.

One of the distinctive things about Christianity is the high place it gives to women. In a day when woman was regarded as a lower creation than man, Christianity recognized her true status and began the movement that has emancipated her from the degradation of being man's slave and raised her to be his partner and equal before God. In view of this, is it any wonder that the most loyal and faithful workers in the Christian Church at home and abroad are women?

Wednesday, April 26

CASTING OUT THE EVIL SPIRIT (*Read Acts 16: 16-18*)

Here in the same town of Philippi we find an illustration of how the gospel ministers to a woman of different type

than Lydia. This poor girl, apparently abnormal, was held in slavery by men who were making gain out of her misfortune. Her plight represented the condition of woman in Europe before the gospel came. As James Russell Lowell pointed out, only where Christianity has cleared the way is womanhood respected and motherhood revered.

Thursday, April 27

PAUL IN PRISON (*Read Acts 16: 19-25*)

Songs in prison! When Richard Lovelace was confined in the Gatehouse, Westminster, he wrote:

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty.

I know of no better illustration of the truth embodied in these lines than that provided by Paul. His body might be confined by stone walls, but his soul was always free and happy, for in his heart he carried the consciousness of the indwelling Christ. He not only rejoiced in the privilege of suffering with Christ, but he had faith to believe that Christ would turn even adversity to advantage.

Friday, April 28

THE JAILER SAVED (*Read Acts 16: 26-34*)

"What must I do to be saved?" The jailer may have been thinking more of physical than of spiritual salvation, but Paul introduced him to the only salvation that could bring abiding peace and security.

Paul's answer to the jailer is the church's answer to the world today. There can be no real salvation except through Christ. As Woodrow Wilson said in the last message he wrote, "Our civilization cannot survive materially unless it be redeemed spiritually. . . It must be permeated with the spirit and teachings of Jesus." Before we can hope for any permanent salvation for the individual or for society, we must effect a reconstruction of the motives and the character of men.

Saturday, April 29

THE GOSPEL IN BEREA (*Read Acts 17: 10-12*)

With a warrior's instinct for discovering the strategic places, Paul planted his churches in the larger cities. He knew that the influence of the gospel would radiate from these centers to the surrounding towns and villages. Berea was the most populous city in Macedonia. With ready and open mind the Jews in the synagogue set about "examining the Scriptures daily" to learn whether or not Paul preached true things. As a result of this sincere and thoroughgoing investigation, many of the Jews and the Greeks believed. Christianity has nothing to fear, everything to gain, from honest inquiry.

Paul Crosses Into Europe

Acts 15:36-17:15

Acts 15:36

5:36 And some days after Paul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

Acts 16:4-15

6:4 And as they went through the cities, they delivered them the decrees of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and found that the Holy Ghost was forbidden of the Lord to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which

is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

KEY VERSE: *And after he had seen the vision, immediately we endeavoured to go into Macedonia.—Acts 16:10*

TEACHING HELPS

THE TEACHER'S TASK

By J. Elliott Finlay

Then read all of the discussion material, both here and in the class quarterly. In addition, try to find a good commentary on Acts and read what it has to say about the lesson passage.

Using the general discussion by Howard K. Williams, make an outline of all the ideas you intend to present in class, keeping in mind the threefold purpose.

Your Presentation:

Focus attention on the principal problem of the lesson by asking some such question as, "Can Christians today expect the same kind of guidance that led Paul to preach the gospel in Macedonia?" Lead from consideration of that question into your reading and explanation of the Scripture lesson.

Now proceed with your outlined material, but do not deliver it as a formal lecture; introduce your points by asking questions, and allow free discussion of them. Close with earnest prayer.

THE APPLICATION OF THE LESSON

By Howard K. Williams

Paul said to Barnabas, "Let us go again and visit our brethren."

"Let us go!" That is the genius of the Christian religion. A Christian *must* go. Christ's gospel is not static, and any Christian who becomes static becomes a liability and blurs the message of Jesus. How many members of your class have gone out to "visit our brethren" this week? How many will invite even one person to accept Christ as Saviour during the coming year?

Human Hindrances

Now we find Paul and Barnabas in a sharp contention. Paul, the apostle, in a heated argument! After all, Paul was human, even as we are. We regret this

quarrel, and the multitudes of quarrels that have hindered the progress of the gospel through the centuries. Many a local church has been wrecked by personal conflicts over the choice of a pastor, a deacon, or a Sunday school superintendent. Such incidents are a disgrace to the church.

We wish that Paul had yielded to Barnabas in a spirit of Christian love. We cannot know why John Mark had turned back on that first trip, but we feel that Jesus would have given him another chance. But Paul was sincere in insisting that the work of the gospel is too important to be placed in the hands of quitters. Christ's work cannot be done by those who turn back. The work of the church cannot be maintained by those who let auto trips, Sunday sports, social engagements, or any of a hundred lesser things take first place in their lives.

Be it to the everlasting credit of Paul and Barnabas that they did not allow

The Progress of the Gospel

In spite of vigorous persecution, and in spite of it, the preaching of the gospel spread outward from Jerusalem to all the important centers of the Mediterranean world, where it took fresh root and began the slower process of penetrating the smaller cities and towns of outlying regions.

The decision of the Jerusalem council inspired the Antioch church to continue missionary activities with renewed vigor. It was there in Antioch that the powers of Jesus first were called Christians; and their noble efforts transformed that term of derision into a badge of honor. That great city soon began to respect the Christians.

Some time had elapsed since Paul and Barnabas had returned from their missionary tour through Asia Minor. The churches they had established were struggling against disheartening obstacles, within and without. They needed encouragement and wise counsel. So

their differences to interfere with their missionary work. They agreed to differ, to divide up the work, and to accomplish their original purpose. It may be that by this method they actually accomplished more than they could have by working together. God's plan allows for human differences and even turns them to advantage—where men earnestly desire to do his will. It may be that the rapid spread of the gospel during the past century and a half may be due in some measure to the fact that the numerous Christian denominations agreed to differ and to be responsible each for certain sections of the great mission fields of the world.

Nothing but shame and stagnation can come, however, when church members allow their differences to flare up in bitterness and result in their dropping out of the work entirely. What can a Christian say for himself when he stops serving Christ because of a contention with another? Men need not *fight* over their differences. The very least they should do is to recognize the differences and then plan together as to how they may best serve Christ in spite of their differences.

Divine Hindrances

The human weaknesses and perversions that hinder the progress of the gospel are things of which we should be ashamed, and which we should make every effort to overcome. But into the life of every Christian come what may be called divine hindrances. They should be accepted with gratitude, as God's means of guiding his people.

As Paul continued northward in Asia Minor he was hindered from carrying out his original plans. Paul does not explain exactly how he was hindered, but the writer of Acts says that Paul and Silas "were forbidden of the Holy Ghost" and "the Spirit suffered them not." They were convinced that God was blocking their path. But that denial became a doorway for the entrance of the gospel into Europe.

History is full of stories about men whose attempts to do great things were so effectively blocked that the only course left to them was to do *greater* things. Mr. Hardy, a consecrated Christian of New England, had his heart set on being a missionary, but he was prevented. So he determined to make money and use it for missions. He built up a fleet of sailing vessels that plied between Boston and China. One of his captains came in one day with a Japanese lad whose great ambition was to come to America and learn about God. Mr. Hardy sent him to school and finally to Amherst College. When the young man graduated he was offered

important positions in diplomatic service, but he was determined to go back to his own people with the gospel of Christ. That was Neesima, who later established the great Doshisha University, a Christian center of learning in Kyoto, Japan. So Mr. Hardy's influence for Christ probably reached more people because he stayed at home than if he had been able to go as a missionary.

Luther Rice had a passion for service on the mission field, but while sailing for India his study of the New Testament convinced him that the views of baptism taught by the Congregational church (which was sending him out) could not be supported by Scripture. When he advised the denomination of his changed views, all financial support was withdrawn. That might have discouraged an ordinary man, but Rice used those circumstances as an opportunity for increasing a hundredfold his usefulness in the missionary cause. He returned to America and through his untiring efforts the Baptists of the nation were inspired and organized to support missions throughout the world. That work, more than anything else, was responsible for the remarkable growth of our denomination in the past century.

In such mysterious ways God leads his people. In fact, as in the case of Paul at Troas, divine hindrances often result in visions. It seems that some men will not listen to God until he surrounds their own puny plans with obstacles. In desperation they turn to him and then he gives them visions of greater things than they ever dreamed.

But every vision carries a corresponding obligation. Men of vision have no right to be visionary; they should be men of action. Such was Paul, and truly could he say, "I was not disobedient unto the heavenly vision." God reveals his will to men who are willing to *do* his will. And the writer of Acts says, "After he had seen the vision, *immediately* we endeavored to go into Macedonia."

Divine Help

Procrastination is not only the thief of time, but perhaps the greatest thief of vision. He who delays acting upon a vision soon loses the vision entirely. Perhaps God has given you a vision of greater service that you might render in his kingdom. What are you doing about it? That brings us back to those human hindrances again, and that is where we must depend upon divine help.

When Paul and his party arrived in Philippi they went on the Sabbath to a place "where prayer was wont to be made." God answers prayer. Paul's arrival may have been a direct answer to the prayers of that little group of

women. One day an African came into a mission station and begged that a "white man's teacher" be sent to his people. Two years passed before a missionary actually reached that territory, but when he arrived he found a great throng of natives in a clearing sitting with eyes closed and hands stretched toward heaven. "Ah, you have come!" exclaimed the chief. "Your prayers are answered!"

The man with a vision and the man without vision are both in need of help that comes only through prayer. Through prayer the two are brought together, the seed is sown, and the harvest is certain. That faithful group of sincere truth-seekers, observing the weekly Sabbath in prayer, were thus perfectly prepared for the gospel.

What Do You Think?

How do you account for the visions that have changed men's lives in world history? Do visions often come to men living carefree lives of ease?

Why did Paul feel obligated to carry the gospel to Europe when there were still thousands of people in Asia waiting to hear it?

Is there as much need of missionary work now as in Paul's day?

THE SCRIPTURE SAYS—

(15:36) *Some days after.* After turning from Jerusalem to Antioch.

(16:4) *Delivered . . . the decree.* Explained the terms under which the Gentiles would be admitted to fellowship with Jewish Christians.

(5) *Established in the faith.* Placed their faith on a firm foundation.

(6) *Throughout Phrygia and . . . Galatia.* Earliest texts read, "And they went through Phrygia and Galatia, having been forbidden . . . to preach . . . Asia." Normally they would have sought the thriving centers of Asia. Phrygia and Galatia were backward areas.

(7) *Assayed to go into Bithynia.* Attempted to go. Bithynia was another populous area, along the southern coast of the Black Sea, and seemingly a good field for the preaching of the gospel.

(8) *Came down to Troas.* The important seaport of Mysia. They passed by the cities of Mysia without preaching.

(10) *We endeavoured.* We undertook to go, inquiring the way and laying plans accordingly. Notice here the use of "we" for the first time; did Luke join them here, or is he quoting from Paul's diary? *Assuredly gathered together.* Concluding, by putting two and two together, that God had called them to preach to the Macedonians.

(12) *Philippi*. Important commercially because of adjacent gold mines, and politically as a colony, a Roman military outpost with civil and military officers appointed directly from Rome.

(13) *Where prayer was wont to be made*. Literally, "where we suppose there was a place of prayer," such as most Jewish congregations maintained. *women which resorted thither*. This does not indicate that only women were accustomed to meet there, but that at this particular time a group of women happened to be assembled.

(14) *Lydia . . . which worshiped God*. A proselyte of the Jewish faith, from Thyatira, where dyeing was a thriving trade.

(15) *And her household*. Does not all imply baptism of infants, but probably that she persuaded her servants by her zeal for Christ. *Convinced*. Induced by entreaties.

THE LESSON BROADCAST



By Bernard C. Clausen

For suggestions concerning the use of this material, see the note on page 43.

MUSICAL THEME:

"I'll go where you want me to go,
dear Lord,
I'll be what you want me to be!"

THE ANNOUNCER. If we look at a map of Paul's journey when preaching the gospel, the lines from place to place seem to show an unhesitating succession of confident choices. But how did Paul know where to go? Was he never in doubt? Did he have some form of divine guidance which we no longer possess? Listen to this story, for in it Paul is revealed as a man often disappointed, often delayed, often balked in his cherished plans; a man guided to his appointments by his disappointments! The teachings of Jesus were taken to Europe because every other opportunity had been closed to Paul.

THE NARRATOR. Europe, at last! We are in a Roman city called Philippi. It is a trading-center on the marble highway that joins Rome with Greece and Asia. The city was named after Philip, the father of Alexander the Great, who founded it. We discover a band of four Christians, now far from home, who have embarked on a hazardous journey. They have sought for a synagogue, but finding none, they have concluded that Jewish worshipers

might be gathered at the bank of the river for an open-air service. There they find such a group. The men already have gone away, but the women still tarry. Listen.

LUKE. Are you sure, Paul, that we were right in coming?

PAUL. I have sought to be guided and here we are.

SILAS. But, Paul, how can you be so sure?

PAUL. How am I sure, Silas, that you should be with me? Mark proved disloyal. Barnabas went off with him. You were ready, and so you came. Thus God guides us.

TIMOTHY. God has been guiding me toward this moment, guiding me from the time I watched the men try to stone you to death years ago outside the gates of Lystra.

LUKE. Yes, we are joined by bonds of deep comradeship. But tell us, Paul, how did God say "yes" to our coming to Macedonia?

PAUL. By saying "no" to all other places. I felt sure of his summons to Asia, but the door closed. Then I tried Bithynia, but found the way barred by circumstances I could not remove. I looked across the sea from Troas, I watched the Macedonian people mingle in the crowded streets; then that night I heard a voice: "Come over and help us." The door was open. God said, "Yes." We started straightway.

SILAS. But how shall we begin? No synagogue! No congregation! Only these talkative women!

PAUL. Come with me. I shall speak to them.

THE COMMENTATORS.

"Straightway" to one door, only to find it closed. "Straightway" to another door—closed also! "Straightway" to a third; that is guidance and victory!

Back over his course, through the cities where he had been, Paul was delighted to go. On the way, he had not been ashamed of the gospel; on the way back, he was not ashamed of himself.

"The steps of a good man are ordered of the Lord," says the text. "And the steps, too!" added George Miller.

"Come over and help us." Not Macedonia, but the beckoning figure of a man, won Paul's willingness. Someone from China, Japan, Russia, the isles of the sea, beckons to you today!

THE ANNOUNCER. Into the pool of human life, Paul flung his consecrated convictions. The wave he started has spread in an ever-widening circle. It has lapped the coast of Europe; it has touched the shores of eternity. It has changed our lives today.

THE LESSON IN LIFE



By Ulyss S. Mitchell

In a certain church two prominent business men not only disbelieved in missions but also strenuously opposed the missionary budget of the church.

"We have enough to do to keep our own church alive and to meet our current obligations," they said.

Time came for the Every-Member Canvass, and the pastor arranged to have these two men assigned to the industrial section of the city. There they would meet the destitute members of the church and those who earned only a subsistence wage. The strategy worked!

Late that afternoon these two men returned to report the results of their calling. One of them could hardly speak because of his emotional response to the conditions he had seen. To the chairman he said:

"I guess we haven't much money to report, but we've had our eyes opened. I never knew before that people in this city had to live under such impossible conditions. Why, it's terrible! The conditions that we saw in those homes! We didn't have the nerve to ask those people for money; we should be giving to them instead."

The pastor then found it easy to explain the reasons for our denominational program of Christian service and world missions. The men caught the vision, made substantial pledges to beneficence and also increased their pledges to local expenses. Why? Because for the first time they had seen with their own eyes the objects of need, and had sensed their Christian responsibility to do something to help them. Thereafter they had less difficulty in envisioning the needs of Manhattan, China, and the Congo.

"Where there is no vision the people perish." That is why scores of churches are closed every year. They became self-contained and contented, confined their religion to their own four walls, and lost their Christian convictions and imperative.

Twentieth-century Macedonians are calling us. As Christians we cannot shut our eyes upon the oppressed and exploited classes, the victims of a ruthless power age, the evicted farm-owners and share-croppers, the racial groups and whole nations groping for light and life. Our response invariably will be in direct proportion to our vision.

OBSERVATIONS of the Book Browser

Before getting down to the main business of the morning, there are some personal matters—of importance to me, if to no one else—that should be cleared up. Ye Editorial Board, when making arrangements for this book page, proposed that I sign my observations, "The Book Worm." I protested vehemently. Worms are all right—in their place; and some of them, so I understand, serve a useful function in nature. But I dislike being called one, even though David did so designate himself, and though Job was moved to call the worms his mother and sister. We compromised finally on "Book Browser." At that, I'm not entirely satisfied. "Browser" seems to possess some bovine implications; but so long as everyone understands that it is "Book Browser" and not "Book Bruiser," I'll raise no further objections.

Some of my newly made editorial acquaintances had the effrontery to tell me I should not inject my personal bias into everything I write. They should know better. I have no personal bias; it's the other fellow who is swayed by prejudice—always! Therefore, without more ado, let me say that I shall report to you whatever I discover in my rummaging among the new books. In describing them, I propose "to hew to the line, let the chips fly where they may." (I wonder if the younger generation—those not in the CCC camps, I mean—will understand my old-fashioned figures of speech!) Let me put it this way: I'll tell you candidly whatever I'm able to see through my new bifocals.

My reading this past month has been quite largely in the field of Christian missions. Perhaps it was the challenge flung out by Hendrik Kraemer in his scholarly work, *The Christian Message in a Non-Christian World*, perhaps it was the far-reaching significance of the recent Madras Conference; but whatever the reason, I found myself reading with steadily increasing interest a number of the newer missionary books.

I believe I detect in these books a feeling of urgency that was lacking in some missionary books a few years ago. These newer books do not disguise the desperate plight in which many of the understaffed and inadequately supported mission stations find themselves today; but the evident feeling of alarm, however weak it may be in itself as a basis for encouragement, is at least the antithesis of complacency, the greatest menace of all. Indeed, the alarm may prove to be the forerunner of that mighty praying and of that sacrificial giving in which Christians must engage before there can be any marked improvement in the situation.

The first of the books that claimed

my attention was a frail volume of verse entitled *The Faith of Betty Scott Stam*.¹ The story of John and Betty Stam is already widely known. Four years ago, when doing missionary service in China, they lost their lives at the hands of bandits. What may not be so well known is that Betty Stam had the soul of a poet. As a child she had found delight in putting her tender and beautiful thoughts into simple verse; and during her young womanhood, and even during her busy days as a mother and as a missionary, she sought to express in poetry the song that was always in her heart. While her verse treats of a wide range of topics, it shows, above all else, her devotion to Christ. Now that her poems have been collected—some of them, we understand, were found in the wreckage of her Tsingteh home—it does indeed seem as though her heart had been undergoing "a spiritual training for the tragic test." She and her husband, by being "faithful unto death," have left a legacy of heroism to every missionary and to every follower of Christ today.

The next book was *Women and the Way: A Symposium*.² Wisely, I think, I asked Matilda about this one. Matilda always knows. She promotes the reading of mission study-books among the womenfolk and labors indefatigably to compute the correct score. She declared that this book was written with "sound scholarship" and that it contained "solid substance" worthy of thoughtful reading. It showed, she said, what Christ had done for the women of the world; and what Christian womanhood, in gratitude, was seeking to do by way of honoring Christ. With everything that Matilda said, I, of course, agree. It is significant, it seems to me, that each contributor to this volume, while being loyal to her own country and to her own national ideals, yet sees in the Christ the one who will "fulfill these aspirations and bind all the nations together in a world fellowship." It surely is no disparagement of the other chapters if we single out for special mention the inspiring Prologue and Epilogue, written respectively by Madame Chiang Kai-shek and by Muriel Lester.

¹ *The Faith of Betty Scott Stam*. In Poem and Verse. By Elisabeth Alden Scott Stam. Arranged by her parents, Clara and Charles E. Scott. Fleming H. Revell Co., 1938. 129 pages. Price, \$1.00.

² *Women and the Way*. Christ and the World's Womanhood. A symposium by Madame Chiang Kai-shek, Mrs. Z. K. Matthews, Tseng Pao-Swen, Gnanambal Gnanadickam, Mrs. Flora A. Ylagan, Mrs. Frederic M. Paist, Baroness W. E. Van Boetzeler, Michi Kawai, Jorgelina Lozada White, Helen K. Kim, Una M. Saunders, and Muriel Lester. Friendship Press, 1938. 198 pages. Price, \$1.00.

³ *Each With His Own Brush*. Contemporary Christian Art in Asia and Africa. By Daniel Johnson Fleming. Friendship Press, 1938. 96 pages, 7½ x 10½. Price, \$1.50.

The book to which I come now is of a different sort, but it took hold upon heart with a quiet but deep fascination. It is *Each With His Own Brush*, Daniel Johnson Fleming.³ Dr. Fleming is professor of missions in Union Theological Seminary. I know of nothing which to liken this book unless by chance it be Dr. Fleming's earlier book, *Heritage of Beauty*, which discusses modern Christian architecture in Asia and Africa. In that richly illustrated volume the influence of indigenous cultures could be seen and studied. In this companion volume he has brought together reproductions of sixty-five paintings and carvings. They show how each race is enriching with its own characteristic artistic genius the church universal. Biographical notes and ample amount of explanatory comments add to the reader's understanding and appreciation of the paintings, many of which, while strange to our Western eyes, are nevertheless beautiful and genuinely convincing. This unique book makes possible a fresh and highly significant study of Christianity as it is finding expression in the younger Christian communities.

I see that I have space to review only one more book. The preparation of these last few lines proved the most difficult of all. Not that the book was hard to read; it wasn't. The trouble arose because Matilda got her hands on the book first. She became so enthusiastic about it that she straightway began lending it to all the neighbors. I only recovered the volume last night. It is *The Rebirth of Venkata Reddi*, by Pearl Dorr Longley,⁴ whose *Oil Lamps Light* published a year or two ago, proved so appealing. This new and much larger volume is a novel of family life in India today. Though the characters are fictitious, their experiences are based on fact and make heart-stirring reading. It is such a story as could be written only by a missionary who has lived and worked in South India for thirty or more years. From the day when young Venkanna played truant from school till the day when his mother, Lukshmi, died, with the freedom and courage which she had found in Christ, through the image she had worshiped in the river, the reader's interest never slackens.

Next month, the Lord willing, I'll write about books about the Book of Books. Several have come to hand, and they give promise of profitable reading.

Sincerely yours,

B. BROWSER

⁴ *The Rebirth of Venkata Reddi*. A Story of India. By Pearl Dorr Longley. The Judson Press, 1938. 362 pages. Price, \$2.50.